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OF

THE APOSTLES

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THE MESSIAH

OF

THE APOSTLES

BY

CHARLES AUGUSTUS BRIGGS, D.D.

EDWARD ROBINSON PROFESSOR OF BIBLICAL THEOLOGY IN THE UNION THEOLOGICAL SEMINARY, NEW YORK

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TO

THOMAS S. HASTINGS, D.D., LL.D.

PRESIDENT OF THE UNION THEOLOGICAL SEMINARY

GENTLE, LOVING, AND CHIVALRIC

COLLEAGUE AND FRIEND

This Book

IS DEDICATED IN ADMIRATION AND LOVE

PREFACE.

THIS is the third of a series of volumes begun with MESSIANIC PROPHECY in 1886, and continued in THE MESSIAH OF THE GOSPELS in 1894. It is my plan to continue the series with THE MESSIAH OF THE CHURCH, and to complete it with THE MESSIAH OF THE THEOLOGIANS, if life and health shall be given me. But it is necessary to postpone these volumes in order that other important, literary and professional engagements may be fulfilled which have been already delayed too long by ecclesiastical controversies in which I have been compelled to engage.

The substance of this volume was cast into form for publication several years ago and it has been revised from year to year in several courses of lectures which have been given in the department of Biblical Theology in the Union Theological Seminary. But the whole has been rewritten during the past year. So much more has been learned about the Christ of the apostles during these months that it seems to me that I knew very little before. This experience makes it altogether probable that there is still more to be learned by myself and by others. I shall be happy to contribute to such a further advance and to be corrected and improved upon by other Christian scholars.

The literature of Christology is exceedingly rich and extensive. In order to avoid too great technicality it seemed best to discard for the most part references to the earlier literature, which were copious in the original

draft of my work, and to refer chiefly to the later and fresher contributions of recent scholars. This is not to say that the labors of the older theologians on whom we build are undervalued,—because to value them is to estimate them aright and not undervalue or overvalue them. No one who has studied through the literature of Christology can do any other than say that the researches of recent scholars have put the whole subject in such new lights that the writings of the older scholars have become for the most part antiquated. There are doubtless many still living who are unwilling to accept any theological opinions which have not been stamped with the approval of the antiquarians. For such the author does not write. The readers he desires are the open-minded and the truth-loving, who would see the Christ as the apostles saw him, and who will not be restrained from the heavenly vision by the pretended perils of the Higher Criticism and of Biblical Theology, or by the supposed safer paths of traditional and ecclesiastical theology.

The study of the Messiah of the apostles is a study in the department of Biblical Theology. The Higher Criticism is presupposed. The author has frankly stated his views in the Higher Criticism of the Literature of the New Testament whenever it has been necessary to do so; but he has avoided going into its difficult questions so far as possible. The Book of Revelation is an exception. It was necessary to go somewhat at length into the Higher Criticism of this book in order to get a basis for the development of its Christology and an explanation of its manifold phases. This cost the author a great amount of severe and extended labor, which he would not have undertaken if it could have been avoided. In the revision of his lectures on the Apocalypse, he was

converted to the documentary hypothesis, and in all honesty could not do otherwise than endeavor to solve the problem. He cannot flatter himself that he has succeeded in all respects. But he feels assured that he has made a contribution towards the solution of the most difficult problem in the New Testament. Those who may not be prepared to accept the documentary theory of the composition of the book will yet find something of value in the fresh light cast by the arrangement of its material, on many difficult questions.

The study of the Messiah of the apostles has been to the author a great source of comfort and happiness in troublous times. The Christ of the New Testament appears in fresh lines of grace, beauty, and grandeur, with every fresh glance at him. The author has done his best to turn away from the Christ of the theologians and of the Creeds and of the Church, and to see the Messiah as he is set forth in the writings of the apostles. He has made every effort to see the Messiah as he appeared to each writer in each separate writing. The diversity is great. It is not always possible to combine the diverse representations in a higher unity. It would have been easy to construct what some call a logical system. But it would not have been possible to constrain all the material into such a system of deductive logic. Such a method involves the sacrifice of material which is essential to the portraiture of the Messiah. It is owing to just such a craze for logical systems of Christology that we have so many different, unsatisfying Christologies in the Literature of the Church. The only logical system the author has aimed at, is such a system as results from inductive logic, which goes so far in generalization as the facts enable us to go and not a step further.

The summary statement in the concluding chapter gives the Christology of the apostles in quite different proportions to those familiar in the dogmatic systems. But these proportions are the proportions of the truth and facts of the apostolic writings. If I were writing the Christology of the Church, or the Christology of the Dogmatic System, other proportions would doubtless appear. Some day both of these may be written. In the meanwhile the author will be faithful to his work as a student of Biblical Theology and not transcend the Christology of this discipline.

This third volume of the series is now given to those who have read and studied the previous volumes, in confidence that they will see in it the crown of the Biblical Messianic idea. It is a birth from many years of severe study and discipline. It expresses my matured convictions. It may be regarded as a confession of my faith.

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THE MESSIAH OF THE APOSTLES.

CHAPTER I.

THE MESSIANIC IDEA OF THE JUDAISM OF NEW TESTAMENT TIMES.

In the first chapter of *The Messiah of the Gospels* the Messianic idea of Prechristian Judaism was presented in order to show the development of the Messianic idea of the Old Testament in extra-Biblical writings prior to the advent of Jesus the Messiah. In the seven chapters which followed, the Messianic idea of the forerunners and of Jesus himself was considered, and an effort was made to answer the question whether Jesus was the Messiah of the Old Testament or not. Before taking up the Messianic idea of the Apostles and other writers of the New Testament, it seems best to present the Messianic idea of the Judaism of the New Testament times as it developed in antagonism to Rome on the one side, and to Christ on the other.

THE NEW JERUSALEM OF BARUCH.

§ 1. *The scattered sons of Jerusalem will be gathered from all lands and will return to her led by God Himself.*

Jerusalem will lay aside her mourning and be mantled with glory by God, and be named, Peace of righteousness and Glory of worship.

The book of Baruch [1] represents a mild type of Pharisaism. In the first section it reiterates the Abrahamic promise.

And I will bring them again into the land which I promised with an oath unto their fathers, Abraham, Isaac, and Jacob, and they will be lords of it: and I will increase them, and they will not be diminished. And I will make an everlasting covenant with them to be their God, and they shall be my people: and I will no more drive my people Israel out of the land that I have given them. (ii. 34–35.)

This passage refers to the new covenant of Jeremiah.[2]

The following passage, in the main stock of the book, is based on Jeremiah and the exilic Isaiah

O Jerusalem, look about thee toward the east,
And see the joy that cometh unto thee from God.
Lo! thy sons whom thou sentest away, come;
They come gathered from the east unto the west
At the word of the Holy One, rejoicing in the glory of God.
Put off, Jerusalem, the garment of thy mourning and affliction,
And put on the comeliness of the glory that cometh from God forever.
Cast about thee the mantle of the righteousness that cometh from God;
And set on thine head a diadem of the glory of the Everlasting.
For God will shew thy brightness under all the heaven.

---

[1] The book of Baruch is composed of two distinct sections, i.–iii. 8 and iii. 9–v. The former is ascribed by Ewald, Bissell, and Gifford to the Persian period. The latter part is of Palestinian origin, probably in the early part of the first Christian century. Kneucker, *Das Buch Baruch*, assigns iii 9–v. 9 to the early part of the reign of Domitian, the remainder of the book to the close of the first century A.D., or the opening of the second century.

[2] xxxi. 31–33; xxxii. 40–41.

For thy name shall be called from God forever,
Peace of righteousness and Glory of worship.
Arise, Jerusalem, and stand on the high place,
And look about toward the East,
And see thy children gathered together, from the setting of the sun unto the east
At the word of the Holy one, rejoicing in the remembrance of God.
For they went out from thee on foot, led away by enemies:
But God will lead them in unto thee, exalted with glory,
As a royal throne, for God hath appointed it.
Every high mountain is to be cast down, and everlasting hills,
And valleys are to be lifted up to a plain of the land
That Israel may go safely in the glory of God.
Moreover even the woods and every sweet smelling tree will overshadow Israel
At the word of God. For God will go before Israel in joy
In the light of his glory together with mercy and righteousness that cometh from him. (iv. 36–v.)

THE FELICITY OF THE RESTORATION.

§ 2. *The people of God will be gathered from all lands, the temple will be rebuilt, Satan and all evil will be banished. Human life will be lengthened to a thousand years, and there will be great joy and blessedness. The righteous will see the divine judgment upon their enemies.*

The Book of Jubilees, or Little Genesis, is a Haggadistic work of the first Christian century.[1] The Messianic ideas are general and vague. The Lord says unto Moses:

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1 The Book of Jubilees has received careful criticism by Dillmann, who translated it into German in Ewald's *Jahrbücher*, ii. and iii. It has also been translated into English with a brief introduction and notes by Schodde in the *Bibliotheca Sacra*, 1887, and in a separate impression entitled *The Book of Jubilees*, Oberlin, 1888. It was written in Hebrew by a Palestinian Jew in the middle of the first Christian century. We shall use Schodde's translation.

And then they will turn themselves to me from the midst of the Gentiles with all their hearts and all their soul and all their power, and I shall gather them from amongst all the Gentiles, and they will seek me that I may be found for them, when they seek me with all their heart, and with all their soul; and I will open to them much peace and righteousness. And I will transplant them as a plant of righteousness, with all my heart and with all my soul; and they will be to me for a blessing and not for a curse, a head and not a tail; and I will build up my sanctuary in their midst, and I will dwell with them, and I will be to them their God, and they shall be to me my people, in truth and in righteousness, and I will not desert them and will not deny them, for I am the Lord their God. (i. 15, 16.)

This is a simple statement of the Messianic idea of Jeremiah and of the great prophet of the exile. In the second passage there are elements which are new to the Messianic idea and which do not appear in the Old Testament:

And in those days the children will begin to seek the laws and to seek the commandments and to return to the path of righteousness. And the days will begin to increase and grow many, and the children of men generation by generation and day by day, until their days approach to one thousand years and to a multitude of years and days. And no one will be old or satisfied with days, for all will be [like] children and youths. And all their days will be in peace, and in joy they will end them and live, and there will be no Satan nor any destroyer, for all their days will be days of peace and healing and blessings. And at that time the Lord will heal his servants, and they will arise and will see great peace and will cast out their enemies; and the just shall see it and be thankful and rejoice in joy to all eternity, and shall see judgment and curses upon all their enemies. And their bones shall rest in the earth, but their spirits shall increase in joy, and they shall know that the Lord is the doer of judgment, and gives mercy to the hundreds and thousands and to all that love him. (xxiii. 25–30.)

In this production from the Palestinian type of Jew-

ish thought in the first century of our era, there is a feeble echo of the Messianic idea of the Old Testament on its divine side. There is no conception of a personal Messiah. There is also a tendency to grosser views of earthly felicity than we find in the Old Testament.

THE ADVENT OF THE ASSUMPTION OF MOSES.

§ 3. *The Heavenly One will arise from His holy habitation and go forth to avenge His people. His advent will be accompanied with earthquakes and heavenly commotions. Israel will then be happy in triumph over the Roman eagle. There are* 250 *times from the death of Moses until the judgment.*

The Assumption of Moses[1] gives the Messianic idea a development in the spirit of the Pharisaism of the first Christian century. The title of the book seems to be in antithesis to the Ascension of Christ.[2] The central figure of the Messianic idea of this Apocalypse is a Levite named Taxo, who resolves to fast three days with his seven sons. He goes into a cave resolved rather to die than transgress the commands of God. He is assured that God will avenge his blood. This

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[1] The Assumption of Moses, preserved only in a Latin translation of a Greek original which was itself probably a translation of a Hebrew or Aramaic original, has been given to modern scholars by Ceriani, who discovered it in the Ambrosian Library at Milan. It is assigned by Ewald, Schürer, and Drummond to the opening of the first Christian century. Schürer suggests that it was composed by one of the party of zealots who had begun to play an important part in the history of Israel. Rosenthal argues strongly that it was written soon after the destruction of Jerusalem by one of the zealots who was offended with the Pharisees on account of their leaving the people of Jerusalem in the lurch and removing to Jamnia. But it is quoted in the Epistle of Jude, and must therefore be earlier. Baldensperger argues for a date prior to the destruction of Jerusalem, and for a Pharisee author, who exalts Moses over against Christ.

[2] Baldensperger, *Selbstbewusstsein Jesu*, s. 26.

Taxo has been regarded by some as the Messiah. But the story is modelled after that of the Maccabee mother and her seven sons. Both set forth the faithfulness which is required of Israel prior to the advent of the Messiah. Taxo is rather a second Moses. Baldensperger[1] thinks that the conception of Taxo is one of the highest attainments of pious Judaism. Taxo and his seven sons are in antithesis to Jesus and the twelve apostles, and they are designed to excel them in self-sacrifice. They die for the law of Moses with confidence in its perpetuity as a divine law.

Then will His kingdom appear in all His creation. And then will the devil have an end and sorrow vanish with him. Then will the hands of the angels, standing in the highest place, be filled, who will at once avenge them on their enemies. For the Heavenly One arises from the seat of His kingdom, and goes forth from His holy habitation with indignation and wrath, on account of His children; and the earth will tremble, even to its extremities will it be shaken, and the high mountains will be cast down and shattered, and the valleys sink. The sun will give no light, and the horns of the moon be changed in the night and be broken, and it will be entirely changed into blood, and the host of the stars will be confounded. And the sea will retire to the abyss, to the fountains of waters they will go forth, and the floods will be terrified. For the most high, eternal and only God arises and comes forth, in order to chastise the heathen and destroy all their idols. Then wilt thou be happy, Israel, and thou wilt ascend above the neck and wings of the eagle, and they will have their fulfilment, and God will exalt thee and make thee to soar into the starry heaven in the place of their abode, and thou wilt look down from above and see thine enemies on the earth, and recognize them, and rejoice, and give thanks, and acknowledge thy creator.[2]

Joshua is commanded to preserve these words, and

[1] Baldensperger, *Selbstbewusstsein Jesu*, s. 28.
[2] Ceriani, *Monumenta Sacra et Profana*, i. 1, p. 60.

is informed that from the death of Moses until the advent, there will be two hundred and fifty times. The judgment is here ascribed to God; the author has no conception of a Messiah.

THE TWELVE PERIODS OF THE WORLD.

§ 4. *The Age of the world is divided into twelve periods, of which eleven have passed. The last period is Messianic. The Messiah is a conquering Prince who will destroy the last ruler of the heathen and establish his kingdom. Afterwards he will depart for a season and return in glory at the universal resurrection for judgment. The Holy Land will be transformed into a paradise. The new temple, the model of all previous structures, is reserved in heaven to descend and take the place of the old temple. The joys of the Holy Land will be sensuous and complete.*

The Apocalypse of Baruch[1] is rich in Messianic material of the grosser sort, advancing in the line of the Apocalypse of Enoch.

While Baruch was mourning over the ruins of Jerusalem, the Lord said unto him:

Dost thou think that this is the city of which I said: I have graven thee upon the palm of my hands?[2] Not that building that is now built in the midst of you is the one which shall be revealed with me, which has been prepared here since I thought of making Paradise. And I showed it to Adam before he sinned;

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[1] The Apocalypse of Baruch was lost for centuries until it was given to the modern world by Ceriani, who published a Latin translation in 1886, and issued the Syriac text in 1871. The Hebrew or Aramaic original is lost. It is ascribed by Schürer, Drummond, and others, to the latter part of the first century of our era. Rosenthal maintains that it was written by a Pharisee, a pupil of the great Rabbi Akiba, in the second century. Baldensperger thinks the apocalypse of Ezra was written in the reign of Domitian, the apocalypse of Baruch at the latest in the reign of Trajan. See also König, *Einleitung* in d. A. T., s. 503.

[2] Is. xlix. 16.

but truly when he cast away my commandment, it was removed from him, as also was Paradise. And afterwards I showed it to my servant Abraham, by night, between the divisions of the victims.[1] And again I also showed it to Moses on Mount Sinai, when I showed him the image of the tabernacle and all its vessels.[2] And now, behold! it has been kept with me as also is Paradise. (iv.)

Thus the new Jerusalem is to come from heaven at the advent. It was prepared by God when He made Paradise. It is kept in heaven with God as is Paradise. The tabernacle and the temple were only modelled after it. It was seen by Abraham, and even Adam, as their ideals, as well as by Moses and David. It will be revealed from heaven at the end of times.

It is characteristic of the apocalypses of Moses and of Baruch that they unfold the idea of pre-existence in a parallel line to the New Testament. It is not synonymous, but antithetical, and ever hostile to the pre-existence of the Messiah of the Gospels. Doubtless the basis was in the pre-existence of the Son of Man of the Apocalypse of Enoch. But they extend pre-existence to Moses[3] as well as to the new Jerusalem, the temple and Paradise. So the later Rabbis taught that there were several things which were prior to the creation of the world; the throne of glory, the law, the temple, the name of the Messiah, repentance, gehenna, and paradise.[4]

We also have a glowing description of Messianic felicity in the holy land:

And it will come to pass after that what is about to be shall

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[1] Gen. xv. 9–17. [2] Ex. xxv. 9.

[3] See *Assumption of Moses* in Ceriani, *Monumenta Sacra et Profana*, i. 1, p. 55.

[4] Compare, Edersheim, *Life and Times of Jesus*, i., p. 175; Baldensperger, *Selbstbewusstsein Jesu*, s. 75.

be accomplished, that it may come to pass in its parts, then will the Messiah begin to be revealed. And Behemoth will be revealed out of his place, and Leviathan will ascend from the sea, two great monsters which I created on the fifth day of creation, and reserved even to that time; and then they will be for food for all who shall be left. The earth also will yield its fruits, one, ten thousand; and on one vine shall be a thousand branches, and one branch shall produce a thousand bunches, and one bunch shall produce a thousand grapes, and one grape shall produce a cor of wine. And those who have been hungry shall rejoice. But again they will see prodigies every day. For spirits shall go forth from my sight to bring every morning the fragrance of aromatic fruits, and at the end of the day clouds dropping the dew of health. And it will come to pass, at that time, the treasure of manna will again descend from above, and they shall eat of it in those years; since they are those who have come unto the End of the time. (xxix.)

This is an extensive elaboration of the more carnal conceptions of the book of Enoch. The duration of this kingdom is not stated. But the author continues without mentioning the departure of the Messiah, and speaks of another advent thus:

And it shall come to pass after this, when the time of the advent of the Messiah shall be fulfilled and he shall return in glory, then all who sleep in hope of him will arise. And at that time, the storehouses will be opened, in which the number of the righteous souls was kept, and they will go forth and a multitude of souls will appear at once in one company of one soul, and the first will rejoice and the last will not be sad. For one knows that the time has come of which it is said, it is the End of times. But the spirits of the wicked, when they see all these things, will the more melt. For they know that their punishment has come and that their perdition has arrived. (xxx.)

This idea of two advents of the Messiah is new to the Messianic conception of Judaism. We may attribute its origin to the Persian conception of the preparatory

saviours.[1] The conception is subsequently further unfolded.

The fourth empire of Daniel is taken up and explained as the Roman, which will be destroyed by the advent of the Messiah. The last ruler bound in chains will be led to Mount Zion, that he may be judged by the Messiah and perish. Then the kingdom of the Messiah will be confirmed in the holy land, where not only the remnant of the Jews, but also those of the Gentiles who have not been slain will be assembled.[2]

The period from the creation to the end of the world is represented by a cloud full of white and black waters, which pour down one after the other a series of twelve floods. The first of these was the sin of Adam and its consequences, including the fall of the angels, and the flood. Eleven have passed. The twelfth is coming.[3]

> In that time, after a little Zion will again be built, and its oblations will again be established, and the priests will return to their ministry, and the nations will again come to glorify it. But nevertheless it will not be fully as in the beginning. But it will come to pass after these things, there will be the ruin of many nations. (lxviii.)

Then come the final troubles and the ultimate blessedness.

This division of times very much resembles the Persian, and with other features of the book betrays Persian influence.

THE TWO MESSIAHS.

§ 5. *The age of the world is divided into twelve periods, of which ten and a half have passed. There are two Messiahs; the one will come as a lion and destroy the world*

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[1] See *Messiah of the Gospels*, p. 16. [2] xxxix.–xl. [3] liii.–lxvii.

power, which is compared to a great eagle with twelve wings and three heads. He will reign four hundred years and die. The other will come at the universal resurrection and judgment to reign forever.

The Apocalypse of Ezra[1] carries on still further the predictions of the apocalypses of Enoch and Baruch.

Behold, the time will come, and it will come to pass, when the signs which I have foretold thee shall come, that the bride will appear and the land that is now withdrawn, becoming manifest will be shown. And whosoever is delivered from the predicted evils will himself see My marvels. For My Messiah will be revealed with those who are with him, and those who are left will rejoice four hundred years. After these years, My son the Messiah will die, and all men who have breath. And the world will be restored to its ancient silence seven days, just as in the first beginnings; so that no one will remain. And after seven days the world, which is not yet awake, will be raised up, and that shall die that is corrupt. And the earth will restore those who sleep in her, and the dust those who dwell in it in silence, and the storehouses will restore the souls which have been committed to them. And the Most High will appear upon the throne of judgment, and mercy will pass away, and the long-suffering will have an end: but judgment only will remain, truth will stand, and faith will wax strong. (vii. 26–34.)

This judgment decides the final destiny of all, and there are very few who are saved. "*The Most High hath made this world for many, but the world to come for*

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1 The Apocalypse of Ezra is ii. Esdras of the Apocryphal books and iv. Ezra of the English Apocrypha. It is of the same period and type of thought as the Apocalypse of Baruch. The original has been lost. It is preserved in Latin, Syriac, Arabic, Æthiopic, and Armenian versions. (See Hilgenfeld, *Mess. Judaeorum.*) The main stock of the book is assigned by most scholars to the close of the first century of our era (Ewald, Fritzsche, Schürer, Lupton). Kabisch, *Das vierte Buch Ezra*, finds in the book several apocalypses of the first century A.D., and an earlier apocalypse of Ezra of 30 B.C., collected and edited as an apocalypse of Ezra by a zealot, about A.D. 120.

few."[1] In this passage we have the Messianic idea of Baruch still further elaborated into the four hundred years between two advents of the Messiah. The age of the world is divided into twelve periods, of which ten and a half have passed.[2] In this Ezra agrees with Baruch.

There is a vision of an eagle arising out of the sea with twelve wings and three heads: from the wings spring forth eight little wings. The twelve great wings rule one after another; then two of the little wings. The other six little wings are separated into two classes. Four of them arise one after another to rule. Two of these succeed for a brief time, but when the other two are about to rule, the heads devour them. The great head, after terrifying all the earth more than any of the wings, suddenly disappears. The two remaining heads then reign, but that on the right devours that on the left. Then a roaring lion comes from the forest and, addressing the eagle with the voice of a man, upbraids him for his tyranny and demands destruction upon him. Then the last head vanishes. The two little wings now remaining rise up to reign, but for a short and tumultuous time. And, lo, they also disappear and the whole body of the eagle is burnt and the earth trembles greatly.[3]

This eagle is interpreted, in the vision, as the fourth beast of Daniel, and after the vision, as the fourth kingdom of Daniel.[4] The lion is the lion of Judah, the Messiah.[5]

This is the Messiah, whom the Most High hath kept for the End of days who shall arise from the seed of David. He will reprove them, and will upbraid them with their cruelty. For he

[1] viii. 1. [2] xiv. 11, 12. See p. 10. [3] xi.–xii.
[4] See Dan. ii., vii. [5] See Kabisch, *l. c.*, s. 96 *seq.*

will set them before him alive in judgment, and will rebuke them, and convict them. For the rest of my people will he deliver with mercy, those who have been preserved upon my borders, and he will make them joyful until the coming of the day of judgment, whereof I have spoken unto thee from the beginning. (xii. 32–34.)

It is evident from this that the advent of the Messiah is some considerable time before the Day of judgment. It precedes the short tumultuous reign of the two little wings. It seems therefore to be the first advent of the Messiah of the previous chapter. Various efforts have been made to identify these wings and heads, but with little success.[1] The difference of these numbers from those of Daniel is striking. Daniel's fourth beast has ten horns, with another little horn coming up among them which plucked out three of them. Here we have twelve wings with eight little ones springing out of them; and it is first the three heads which devour two of the little wings, and then the right head devours the left one. The numbers are different, but there is essentially the same symbolism in other respects. This fourth Beast of Daniel has but one head. But the Beast of the Apocalypse of John[2] has seven heads, and ten horns, and ten crowns.

THE TEN GENERATIONS OF THE WORLD.

§ 6. *The age of the world is divided into ten generations from the Deluge to the End. The eleventh is a period of judgment. God will judge the righteous and the wicked at the universal resurrection. The wicked will be sent into darkness, and will be all covered over by the molten*

[1] See Dillmann, *Adlergesicht in der Apoc. des Esra.* [2] Rev. xiii.

earth; but the righteous will remain on the fruitful earth which has been renewed by fire.

The Fourth book of the Sibylline oracles[1] makes ten generations from the Deluge until the Judgment. Six embrace the time from the Flood onwards, during which the Assyrians rule the world until they are overthrown by the Medes. The Medes reign two generations until they are overthrown by the Persians, who have the ninth generation. In the tenth generation the Greeks subjugate the Persians, and the Romans the Greeks. The Romans spoil the temple at Jerusalem and destroy it. A mighty king, doubtless Nero, expiates the bloody crime of matricide; and war and blood and commotions of nature are abundant on the earth.

But if, ill-minded, ye obey me not,
But loving wickedness, receive these things
With a base hearing, over all the world
Fire shall be, and the greatest omens, swords,
And trumpets, at the rising of the sun;
All earth the mighty roaring sound shall hear.
The whole land he will burn, and the whole race
Of men shall perish, and he will consume
All cities, with the rivers and the seas;
These all shall be reduced to smoky dust.
But when all things become an ashy pile,
God will put out the fire unspeakable
Which he once kindled, and the bones and ashes
Of men will God himself again transform,
And raise up mortals as they were before.
And then will be the judgment; God himself
Will sit as judge, and judge the world again.
As many as committed impious sins
Shall Stygian Gehenna's depths conceal
'Neath molten earth and dismal Tartarus.

[1] The fourth book of the Sibylline oracles is generally assigned to the first Christian century. The translation of Terry, in his *Sibylline Oracles*, is followed.

But the pious shall again live on the earth,
And God will give them spirit, life, and means
Of nourishment, and all shall see themselves,
Beholding the sun's sweet and cheerful light.
O happiest man, who at that time shall live! (215–239.)

If we take the time from the Creation to the Deluge as a generation, and the final judgment as a generation, then this oracle will be in harmony with the apocalypses of Baruch and Ezra as to the twelve Ages of the World.

The judge is God Himself who judges the righteous and the wicked at the same time. These arise from the dead for judgment. The earth passes through the fire, which reduces everything to ashes. The wicked are sent away into darkness and are covered over by the molten earth. They acknowledge their sinful deeds. The pious remain upon the renovated earth, which has become very fruitful. Blessed is the man who shall come to that time. This oracle knows nothing of a personal Messiah.

THE MESSIAH OF THE ZEALOTS.

§ 7. *The zealots eventually became the dominant party in the Judaism of the New Testament times. They sought to overthrow the Roman yoke and set up the kingdom of God by a holy war. After the destruction of Jerusalem, they rallied the nation about Bar Kocheba, and brought upon the Jewish people national extinction.*

The same Jewish sects as those described in our previous volume, continued in the Judaism of the New Testament times. The Essenes do not appear in the New Testament. The Sadducees were ever hostile to Jesus. The Pharisees of the school of Hillel were friendly to

Christ and Christianity. To this school belonged such men as Nicodemus and Joseph of Arimathæa of the Gospels, and Gamaliel of the book of Acts. Large numbers from this school embraced Christ as the Messiah. The school of Shammai were ever hostile to Christ and Christianity. They were always ready to sustain the Zealots in their revolutionary aims.

Josephus mentions in connection with the Zealots their application of an ambiguous prophecy to themselves in their insurrection. It was to the effect that some one from their country would obtain the empire of the world. Josephus says: "The oracle really indicated the elevation of Vespasian, he having been proclaimed emperor in Judea." [1] This makes it clear that Josephus had no hope of a personal Messiah. He applied Hebrew prophecy to heathen princes. "As he was half Roman and half Jew in his outer life, so he wavered in his thinking between Judaism and Hellenism." [2] Josephus was a Pharisee in education and early principles. He doubtless represents the common opinion of the Pharisee of his time in his view of the kingdom of God without a personal Messiah.

The Zealots continued to gain in strength during the New Testament times. Men of this party gathered about John the Baptist, until they were repelled by his stern call to repentance and his rebukes of Pharisees and soldiers. The same set of men assembled about Jesus on the Sea of Galilee and would have made him king by violence. But Jesus withdrew from them, and opposed their violent and revolutionary views by his profound spiritual doctrine of a meek and holy life of

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[1] *De bello Jud.*, vi. 5 (4).
[2] Langen, *Theo. Quartalschrift*, 1865.

submission to authority in self-sacrifice and cross-bearing. This soon destroyed all their hopes of him. The early popularity of Jesus was doubtless owing to the zeal of these Galileans, who hoped that he would become their hero. When he disappointed them they became his bitter enemies, and, in the streets of Jerusalem, united with the Pharisees of the school of Shammai in demanding his crucifixion.[1] This party continued to be the most hostile to Christianity. We see them banding together in Jerusalem to the number of forty, and vowing that they will neither eat nor drink till they have killed Paul.[2] These men increased in numbers until at last, under the leadership of bold and unscrupulous fanatics, they brought upon their city and nation the doom predicted by Jesus. The school of Hillel, weakened by the numerous conversions to Christianity, were overpowered by the school of Shammai, and the Zealots drowned all voices for moderation in their frantic cries for war. They slew the high priest and the chiefs of the moderate party; and though never at peace with themselves, the several sects of the Zealots fought with the most desperate courage until Jerusalem and the temple became a mass of ruins and the nation was destroyed.

But the destruction of Jerusalem by Titus in the year 70 of our era did not quench the ardor of the Zealots. They fled to Egypt and Africa, Syria and the East, stirring up insurrections at Cyrene, Alexandria, Cyprus, and other large centres of Jewish population, being guilty of the greatest cruelties, and committing atrocities of every kind, until they were regarded as the enemies of the human race. They were remorselessly crushed by the Roman

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[1] John xviii. 40; xix. 6.

[2] Acts xxiii. 12.

legions. At last gathering in Palestine under Bar Kocheba, the last act of the tragedy of Israel was performed. Rabbi Akiba, the leader of the Pharisees of his time, the father of Rabbinism, recognized him as the Messiah [1] and gave the whole strength of his party to the movement; so that with the fall of Bether, Pharisee and Zealot were involved in common ruin, their hopes blasted and their religion disgraced by the Messiah whom they had preferred to the Messiah of the Gospels.[2]

We may ascribe to men of this party such writings as the Assumption of Moses and the Apocalypses of Baruch and Ezra. In such a man as Bar Kocheba, the earlier Messiah of these writings, who was to erect a kingdom and reign for a limited period and die, finds its historic connection. These Zealots were the party of apocalyptic counting and of carnal hopes in the triumph of the Jews, and of sensuous delights in the promised land. Rabbi Akiba, the leader of the Pharisees of his age, who united with the Zealots in their last supreme effort, taught a Sabbath millennium [3] which was but another symbolic form of the four centuries of the reign of the Messiah in the Apocalypse of Ezra: and of the work of the earlier Messiah in the Apocalypse of Baruch. No other Messiah was left to Judaism than the Son of Man of the Judgment throne.

THE PRAYER OF ISRAEL.

§ 8. *Israel's perpetual prayer is that God may come to reign over them, restore them to the Holy Land and give*

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[1] Schürer, *Gesch. des Jüdischen Volkes*, i., s. 571.

[2] Ewald, *Geschichte Israels*, vii., s. 402; and Schindler, *Messianic Expectations and Modern Judaism*, p. 78.

[3] Jost, *Geschichte des Judenthums*, i., s. 67.

them freedom and prosperity; and that the shoot of David may again reign gloriously in Jerusalem.

The Liturgy of Israel contains at its basis two forms of prayer which certainly come down from the first century, some of the elements being much earlier. These have been used by the Jewish people throughout the world in all the Christian centuries; and are now in use by them. They express the common prayer of all Israel. These are the Shema and the Shemone Esre.

The Shema[1] consists of the three sections of the Law, Deut. vi. 4–9; xi. 13–21; Num. xv. 37–41, and accompanying thanksgivings. It combines confession of faith and prayer. It is referred to by Josephus[2] and it is prescribed in the Mishna[3] that at morning prayer two of the prayers shall precede the confession of faith and one shall follow; at evening prayers two shall precede and two follow.[4]

The Shemone Esre,[5] or the 18 Benedictions, was of gradual growth; but with the exception of certain minor modifications, was completed before the close of the first Christian century.[6] Four of them contain Messianic elements.

10. Sound the great trumpet for our freedom; and lift up a banner to gather our captives; and gather us together speedily from the four corners of the earth to our own land.

Blessed art Thou, O Lord; even He that gathereth the outcasts of His people Israel.

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[1] שׁמע. [2] Antiq. iv. 8, 13. [3] Berachoth i. 4.

[4] Schürer, *Gesch. d. Jüd. Volkes*, ii., s. 382.

[5] שְׁמוֹנֶה עֶשְׂרֵה = Eighteen.

[6] Zunz, *Die gottesdienstlichen Vorträge der Juden.*, 2te Aufl., 1892, shows that the earliest of these Benedictions were 1, 2, 3, 16, 17, 18, that a second group of 6 were subsequently inserted, 4, 5, 6, 8, 9, 15, and that the others were added later, the last of all the one relating to heretics, but all prior to the destruction of the temple at Jerusalem. This made nineteen, but the name was not changed.

11. Restore us our judges as at the first; and our counsellors as at the beginning;[1] and turn from us sorrow and sighing; and reign over us speedily, Thou, O Lord, alone, in compassion, in righteousness and in judgment.

Blessed art Thou, O Lord, a king that lovest righteousness and judgment.[2]

14*a*. Dwell in the midst of Jerusalem, Thy city, as Thou hast said; and establish in the midst of her speedily the throne of David; and build her an eternal building speedily in our days.

Blessed art Thou, O Lord, that buildest Jerusalem.

14*b*. Cause the Shoot of David Thy servant speedily to spring forth; and let his house be exalted in Thy Salvation; for we wait for Thy salvation day by day.

Blessed art Thou, O Lord, that causest the horn of salvation to spring forth.[3]

These prayers belong to the latest of the groups of Benedictions and doubtless come from the first Christian century. They look forward to a divine advent on the basis of the promise of Deuteronomy[4] and of an ancient Apocalypse,[5] which will give them freedom, restoration to the holy land, and prosperity under the reign of God. They also look for the coming of the Shoot of David on the basis of Jeremiah[6] and Zechariah,[7] and of his reign in Jerusalem on the throne of David. They adhere to the Messianic idea of the Old Testament in its simplicity and in its purity. The Hope of Israel is in eventually seeing, with the Christian world, that the divine advent and the coming of the Shoot of David coincide in Jesus, the Messiah of Israel and of the world.

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[1] Isa. i. 26. [2] Ps. xxxiii. 5.

[3] I follow the translation used by Westcott in his *Epistle to the Hebrews*, pp. 207–210. A German translation is given by Schürer in his *Gesch. d. Jüd. Volkes*, ii., s. 384 *seq.*

[4] Deut. xxx. [5] Isa. xxvii. 13. See *Messianic Prophecy*, p. 308.

[6] xxiii. 5–8; xxxiii. 14–22. See *Messianic Prophecy*, p. 245.

[7] iii. 8–iv. 14. See *Messianic Prophecy*, pp. 444 *seq.*

CHAPTER II.

THE MESSIAH OF THE JEWISH CHRISTIANS.

THE ascension of Jesus, after his resurrection and commission to his disciples, completed the Messianic idea of Jesus. The disciples waited in accordance with his command for the gift of the Holy Spirit to guide them in the execution of their great commission. The descent of the Holy Spirit on the day of Pentecost began the apostolic period and advanced the Messianic idea another stage in its development.

THE ADVENT OF THE SPIRIT.

§ 9. *The descent of the Holy Spirit on the day of Pentecost was a Pneumatophany. It was at the same time an advent of the enthroned Messiah in the Spirit to lay the foundation of his kingdom.*

The descent of the Holy Spirit on the day of Pentecost was a theophany. The presence of the Spirit was manifested in the rushing of a mighty wind, and in tongues of fire distributing themselves upon the assembled disciples. The effect of this distribution of the Spirit appeared in the ecstatic state of the disciples. They became passive instruments of the Holy Spirit who spake through them in the numerous dialects of the attending multitudes. The narrative of the book of

Acts thus describes a Theophany which was in some respects more glorious than any of the Theophanies reported in the Gospels, or described in the history of the Old Testament.

And when the day of Pentecost was being fulfilled,[1] they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues distributing themselves,[2] like as of fire; and it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance.

Now there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard, the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these which speak Galilæans? And how hear we, every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judæa and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and Proselytes, Cretans, and Arabians, we do hear them speaking in our tongues the mighty works of God. And they were all amazed, and were perplexed, saying one to another, What meaneth this? But others mocking said, They are filled with new wine. (Acts ii. 1–13.)

This passage describes a divine advent in fire and wind. Such advents are familiar to the Old Testament history.[3] Here the advent is specifically an advent of

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[1] *συμπληροῦσθαι* only in Luke. See Luke ix. 51. The margin of R. V. is better than the text of R. V. "was now come," or of A. V. "was fully come."

[2] *διαμεριζόμεναι γλῶσσαι.* The participle is reflexive as in the margin of R. V., referring to the tongues. The fire is conceived as distributing itself in the form of tongues upon the heads of the assembled disciples. The "parting asunder" of the R. V. is not much better than the "cloven" of the A. V.

[3] Ex. xix. 18–20; Ps. xviii. 6–15; 1 Kings xix. 11, 12.

the Holy Spirit, who is thus prominent at this time in order to introduce the age of the Spirit. The Pneumatophany is to be compared with the Theophanies of the Old Testament and the Christophanies of the Gospels. The tongues of fire distributed themselves upon the assembled disciples in order to show the wide distribution of the energy of the Spirit. The Spirit thus enables the disciples to execute the great commission which Jesus had given them to preach his gospel. The divine Spirit, which at the baptism of Jesus rested upon him in the form of a dove,[1] now distributed itself among the many disciples in the form of tongues of fire, imparting to each of them a divine energy to do the mighty works of preaching and miracle-working which the Messiah now summons them to do.

Peter at once assumes the leadership of the apostles, in accordance with the prediction of Jesus that he would be the rock of the Church and the porter of the kingdom,[2] and he gives the interpretation of this wonderful event.

But Peter, standing up with the eleven, lifted up his voice, and spake forth unto them, *saying*, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and give ear unto my words. For these are not drunken as ye suppose; seeing it is *but* the third hour of the day; but this is that which hath been spoken through the prophet Joel;[3] and it shall be in the last days, saith God,[4] I will pour forth of my Spirit[5] upon all flesh: and your sons and your daughters shall prophesy, and your

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[1] See *Messiah of the Gospels*, p. 75.

[2] See *Messiah of the Gospels*, p. 189.

[3] Joel ii. 28–32 (iii. 1–5).

[4] "In the last days" instead of "after this" of Mass. and LXX, "Saith God" is inserted to show that they are divine words taken by extract from a prophecy.

[5] "Of my Spirit," after the LXX instead of the definite accusative of the Mass. text, probably as Toy, *Quotations in the New Testament*, p. 98, suggests "from a feeling that only a part of the divine Spirit could be given to men."

young men shall see visions, and your old men shall dream dreams:[1] yea and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy.[2] And I will shew wonders in the heaven above, and signs on the earth beneath;[3] blood and fire, and vapour of smoke:[4] the sun shall be turned into darkness, and the moon into blood, before the coming of that great and notable[5] day of the Lord: and it shall be, that whosoever shall call on the name of the Lord shall be saved.

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him, being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. For David saith concerning him,[6] I beheld[7] the Lord always before my face; for he is on my right hand, that I should not be moved:[8] therefore my heart was glad, and my tongue[9] rejoiced; moreover my flesh also shall dwell in hope: because thou wilt not leave my soul to Hades,[10] neither

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[1] There is a transposition of these lines in disagreement with both LXX and Mass.

[2] "And they shall prophesy" is a rhetorical expansion. It is not found in LXX or Mass.

[3] "Above," "signs," and "beneath," are rhetorical expansions not in LXX or Mass.

[4] ἀτμίδα *vapour* is a generalization of the more specific "pillars" of the Mass. text in which the author of Acts follows the LXX.

[5] This passage follows the LXX in rendering ἐπιφανῆ which is based upon the reading נראה. The Mass. text reads נורא.

[6] Ps. xvi. 8–11.

[7] "I beheld" is an incorrect rendering of the Hebrew verb שויתי by the LXX which possibly rests on a different reading.

[8] The LXX and Acts interpret this as a final clause, which is possible, although there is no particle in Hebrew.

[9] The "tongue" is used by the LXX for the Hebrew כבוד *honour*, which is a synonym of the נפש. It is a paraphrastic rendering.

[10] The LXX and Acts both have εἰς ᾅδην, which is a correct rendering of the Hebrew. The R. V. is incorrect in rendering "in Hades."

wilt thou give thy Holy One to see corruption. Thou madest known unto me the ways[1] of life; thou shalt make me full[2] of gladness with thy countenance.

Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set *one* upon his throne; he foreseeing *this* spake of the resurrection of the Messiah, that neither was he left to Hades, nor did his flesh see corruption. This Jesus did God raise up, whereof we all are witnesses. Being therefore exalted at the right hand of God, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear. For David ascended not into the heavens: but he saith himself,

> The Lord said unto my Lord, Sit thou on my right hand,
> Till I make thine enemies the footstool of thy feet.[3]

Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Messiah, this Jesus whom ye crucified. (Acts ii. 14–36.)

Peter, under the influence of the divine Spirit which he had just received, becomes the porter of the Church and gives the conditions of entrance into it.

He interprets the theophanic advent of the Spirit as in fulfilment of the prophecy of Joel, which predicted the advent of the divine Spirit in the last days upon all classes and conditions of men.[4] This prophecy of Joel is one of a series of predictions of the advent of the divine Spirit which are given in Ezekiel, in the great

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[1] The LXX and Acts are inexact in giving the plural "ways" for the Hebrew singular "path."

[2] The verb πληρώσεις of the LXX takes the place of the noun שבע of the Mass. text. It possibly rests upon a different reading.

[3] This is the same as LXX of Ps. cx. and a correct translation of the Hebrew text. The ל of the dative is rendered by a genitive; the meaning is scarcely changed.

[4] See Briggs, *Mess. Proph.*, pp. 154 *seq.*

prophet of the exile, and in Zechariah. According to Peter, the last days of prophecy, the times of the Messiah, have come, and the great events therein predicted are in course of fulfilment. The distribution of the Holy Spirit on the day of Pentecost was even more extensive than the original prediction. There the several kinds of prophecy were to be enjoyed, and that by the several ages, sexes, and conditions of men. Here the assembled Christians of all classes enjoy the gift, and it manifests itself in an ecstatic condition in which they praise God in the languages of all the nations which were represented in the assembly. This gift of the Holy Spirit was a gift for an age of the Spirit and for a period of preaching of the gospel. The Pneumatophany was not a permanent one, any more than the presence of the dove on the head of Jesus was permanent; but the presence of the Spirit was to be as permanent with the disciples as it had been with Jesus.

A Pneumatophany was given a second time to the assembled disciples.[1] On two other occasions similar Pneumatophanies were granted, once to the assembled Gentiles, in order to impart the divine Spirit to the Gentiles as well as to the Jews,[2] and once to a company of disciples of John the Baptist at Ephesus.[3] These were theophanic manifestations of the Holy Spirit, who was already present in the Church and in its preachers, in order to confirm their faith and initiate new movements of advance. The age of the Holy Spirit having come, it was time for the apostles to undertake their great commission of preaching the gospel. This gospel was now made clear to them as never before. It could not be plain to them until this initial event of the age. It

[1] Acts iv. 31. [2] Acts x. 44 *seq.* [3] Acts xix. 6.

was now evident that this Pneumatophany was not only the fulfilment of the predictions of the prophets, but also the accomplishment of the promises of Jesus. Jesus the enthroned Messiah had poured upon them the Holy Spirit as he promised them to do.[1] The Holy Spirit coming forth from him was the surest evidence that he was enthroned, and was now himself reigning on his throne and administering the affairs of his kingdom. And so the predictions of the Old Testament respecting the reign of the Messiah were now for the first time made evident.

The pious man of the Psalter who was not to be abandoned to Hades, but who was to enjoy the favour and presence of God,[2] did not find his counterpart in the experience of David. The ideal was fulfilled for the first in the resurrection and ascension of Jesus, the second David, his son and lord. The apostles had witnessed the resurrection of Jesus and his ascension; now they witness his coronation gift, the descent of the Holy Spirit. The Messiah had suffered and died as the faithful prophet; he had remained in the grave for three days; he had risen from the dead; he had ascended to the right hand of God; he had been inaugurated as king in heaven, and he was now the enthroned Messiah, the king of Israel and of the world. Accordingly the apostle sees the Son of God, the king of Psalm ii., reigning on his throne. The time has arrived in which all the Messiah's enemies are to be reduced to submission under his feet. The kingdom has come, a kingdom of battle, of conquest, and of ultimate victory and glory.

The apostles see clearly, in the light of this Pneumatophany, the Messiah enthroned on his throne. The

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[1] See *Messiah of the Gospels*, pp. 254, 288.

[2] Ps. xvi.

Spirit has come as his messenger to guide them in the work of his kingdom. The kingdom has been established in heaven by the enthronement of the Messiah there; it is now established on earth by the advent of the Spirit, and by the beginning of the work of the kingdom in the preaching of the gospel under the impulse of the Spirit. The kingdom of grace has come. The kingdom of glory is in prospect. First is the age of the Spirit and of the preaching of the gospel, and then the judgment. The kingdom of grace, the age of the Spirit, the preaching of the gospel have now begun, and the disciples have only to look forward with expectation to the judgment and the kingdom of glory.

Peter thus became the rock of the kingdom as its first member, as the first to speak under the impulse of the divine Spirit who had taken possession of him. He opens the gate of the kingdom and gives the condition of entrance.

> Repent ye, and be baptized every one of you in the name of Jesus Messiah unto the remission of your sins; and ye shall receive the gift of the Holy Spirit. (ii. 38.)

Repentance and Baptism open the gates of the kingdom here, as faith and baptism, in the Apostolic commission,[1] and regeneration by the water and the Spirit, in the Messiah's word to Nicodemus.[2] And so three thousand repented and were baptized; they received the gift of the Spirit and entered the kingdom. About Peter, the eleven, and the original five hundred, three thousand living stones were placed; and the temple of God rose many courses on this first day of the Messianic age.

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[1] See *Messiah of the Gospels*, p. 228.

[2] See *Messiah of the Gospels*, p. 261.

THE GLORIFIED SERVANT.

§ 10. *God has glorified his faithful and holy servant Jesus in fulfilment of prophecy. The heavens will retain him until the times of restoration and seasons of refreshing.*

The preaching of Peter and the apostles was followed by miracle-working. In the name of the Messiah the apostles work the miracles. They do not work them in their own authority as did the Messiah, but they work them in his authority and with the use of his name. The miracle of healing the man born lame was the occasion of the second discourse of Peter in Solomon's porch.

And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this man? or why fasten ye your eyes on us, as though by our own power or godliness we had made him to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Servant Jesus; whom ye delivered up, and denied before the face of Pilate, when he had determined to release him. But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of life; whom God raised from the dead; whereof we are witnesses. And by faith in his name hath his name made this man strong, whom ye behold and know: yea, the faith which is through him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that in ignorance ye did it, as did also your rulers. But the things which God foreshewed by the mouth of all the prophets, that his Messiah should suffer, he thus fulfilled. Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Messiah who hath been appointed for you, *even* Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been

since the world began. Moses indeed said, A prophet shall the Lord God raise up unto you from among your brethren, like unto me; to him shall ye hearken in all things whatsoever he shall speak unto you. And it shall be, that every soul, which shall not hearken to that prophet, shall be utterly destroyed from among the people.[1] Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed.[2] Unto you first God, having raised up his Servant, sent him to bless you, in turning away every one of you from your iniquities. (Acts iii. 12–26.)

In this discourse Peter points to Jesus as fulfilling several predictions of the Old Testament. (*a*) He declares that he was the prophet greater than Moses,[3] whose authority and teaching were to transcend that of Moses and complete it. Peter here advances a stage in his apprehension of the Messianic idea. He sees that Jesus was a greater prophet than Moses, and that his teaching and commission were higher than the law upon which the Jewish religion was built. He rises to the conception of the Messianic age as an age in which the teachings of Jesus transcend the teachings of the Law and the Prophets.

(*b*) He sees in Jesus the suffering servant who was predicted in many Messianic prophecies of the Psalter, the great prophet of the exile, and Zechariah.[4] All these predictions the Jews have unconsciously fulfilled in their

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[1] This is a paraphrase of the original Deut. xviii. 15, 18, 19, and in this regard differs from the LXX and Massoretic texts. But it gives its meaning in a more rhetorical form.

[2] The apostle refers to the Abrahamic covenant which is given in Gen. xii. 3, xxii. 18. He gives a free rendering of these passages.

[3] Deut. xviii. 15–19. See Briggs, *Messianic Prophecy*, p. 110 *seq.*

[4] See *Messianic Prophecy*, pp. 320 *seq.*, 356 *seq.*, 463.

persecution of Jesus, the Holy and Righteous One. In this Peter unfolds the Messianic idea of the Gospels.[1]

(*c*) He sees in Jesus the fulfilment of the Abrahamic covenant; through whom the blessing of Abraham is to be bestowed upon all the kindreds of the earth.[2] The Gospels do not use this Messianic ideal. Peter advances beyond them when he sees that Jesus fulfils the Abrahamic promise.

(*d*) But he not only combines the Messianic ideas of Abraham and Moses with those of the servant of the Psalter and the prophets, but he still further identifies the seed and the servant with the son of David and king of the Old Testament. This identification was impossible until after the suffering servant had become the enthroned king. But now Peter was guided by the Spirit to see these identifications. The predictions from Samuel onward respecting the seed and son of David have now been fulfilled. In speaking of Samuel, Peter doubtless refers to the prediction of Nathan, the fundamental prophecy respecting the seed of David. That seed has suffered the chastisements due to the guilt of the line of David, but the mercy of God has not departed from it. Jesus suffered and died, but he was the Prince of life. He was raised from the dead by God, as Peter and his associates could testify. He had been enthroned in the heavens, where he must remain until the time for his second Advent has come. Reigning there, he imparts to his disciples the power of working miracles. The apostle sees in these miracles the presence of Jesus himself, whom God has sent not only to heal them, but to turn them from their iniqui-

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[1] See *The Messiah of the Gospels*, p. 329.

[2] See *Messianic Prophecy*, pp. 83 *seq.*

ties. He thus sees that the spiritual presence of the enthroned Jesus which he now enjoys, is only a foretaste of the visible and glorious presence of the second Advent. The time of the remaining of the Messiah in the heavens is indicated as the time until the "seasons of refreshing," and the "times of the restoration of all things." These times are prepared for by repentance and the blotting out of sins. The interval between the advents in the discourses of Jesus has been designated as the times of the gospel, and the age of the Spirit.[1] In accordance with these representations there is to be a period of repentance and remission of sins. All these things are characteristic of the kingdom of grace. But these characteristics will all cease when the kingdom of grace comes to its consummation in the kingdom of glory at the second Advent of the Messiah from heaven. The time of this End of the Age, in a discourse of Jesus, was called the "regeneration," a new birth of the world.[2] So here the times of the advent are times when all things are to be transformed, refreshed, and restored. These times of the End of the Age are the burden of all prophecy. Peter takes up this ancient burden and becomes thereby the first prophet in the Messianic age.

THE ONLY SAVIOUR.

§ 11. *Jesus, the enthroned Prince, is the corner-stone of the kingdom, against whom men struggle in vain. He is the only Saviour, the giver of repentance and remission of sins.*

We shall combine in this section the third and fourth

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[1] See *The Messiah of the Gospels*, pp. 144, 292 *seq.*

[2] See *The Messiah of the Gospels*, p. 227.

discourses of Peter and the intervening words of the assembled Christians. The two discourses of Peter were delivered before the sanhedrin. They give testimony to the Messiahship of Jesus before the authorities of the Jewish nation. The words of the assembled Christians were occasioned by the result of the first discourse. Each one of these passages has its distinctive features, but they all set forth the doctrine of the enthroned Messiah. To this we shall add the words of Peter before the company of Cornelius, which give another important feature.

Then Peter, filled with the Holy Spirit, said unto them, Ye rulers of the people, and elders, if we this day are examined concerning a good deed done to an impotent man, in what this man is saved; be it known unto you all, and to all the people of Israel, that in the name of Jesus Messiah [1] of Nazareth, whom ye crucified, whom God raised from the dead, *even* in him doth this man stand here before you whole. He is the stone which was set at naught of you the builders, which was made the head of the corner. And in none other is there the salvation: [2] for neither is there any other name under heaven, that is given among men, wherein we must be saved. (Acts iv. 8–12.)

In this discourse Peter doubtless recalls the words of Jesus in which the Messiah predicted that he would be the rejected corner-stone of Israel.[3] These words of Jesus have now been fulfilled. The corner-stone was rejected by the Jews when they crucified the Messiah. But Peter tells this sanhedrin which had decreed the death of Jesus, that Jesus the Messiah was risen and was enthroned. As enthroned he is the head of the corner;

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[1] *χριστός*=מְשִׁיחַ here, as elsewhere in Peter's discourse, is an affirmation of the Messiahship of Jesus. We lose sight of it in the word Christ, which has become a proper name.

[2] *ἡ σωτηρία*, the Messianic salvation, as Vincent (*Word Studies*, i. 465).

[3] See *The Messiah of the Gospels*, p. 114.

the corner-stone of the divine kingdom is laid and the temple of living stones is rising upon him. As the corner-stone, the Messianic salvation is in him and in no other. Jesus, when he spoke of the rejection as future, predicted that the stone would be a judgment stone to destroy the wicked builders.[1] But Peter takes up the other side and presents the stone as the stone of Messianic salvation. His name is the only name under heaven that is a saving name. Here Peter apprehends the spiritual significance of the reign of the Messiah. In the previous discourse he had opened the gates to the repenting, that they might have remission of sins and the gift of the Holy Spirit, and so enter the kingdom and become its citizens. He now represents Jesus as the only Messiah, and as such the only Saviour. The kingdom is a kingdom of salvation, and the Messianic salvation cannot be gained apart from it and without submission to the reign of this king. Peter does not mean to teach that all who know not of this salvation will be condemned to everlasting punishment at death. Such a doctrine is nowhere to be found in Holy Scripture. He is not teaching that there was no salvation in the Old Testament dispensation; or in the heathen world; or for those who by age or mental condition are incapable of recognizing Jesus as their Saviour. He teaches that Jesus is the only Messiah. No other Messiah will come. He is the only corner-stone of the kingdom of God. No other will ever be laid. He has brought the Messianic salvation into the world. No other is to be expected. His salvation is the Messianic salvation and no one else can give it. He is the only Saviour who can give this salvation. There is no other

[1] See *The Messiah of the Gospels*, p. 217.

name wherein men can receive it. All who would be saved in the kingdom of the Messiah must be saved through Jesus the only Messiah and Saviour.[1]

This testimony was heard by the sanhedrin with astonishment and alarm. They could only warn him and dismiss him. The experience of Peter was reported to the assembled Christians in Jerusalem, and it reminded them of the experience of Jesus and the prophetic word.

And being let go, they came to their own company, and reported all that the chief priests and the elders had said unto them. And they, when they heard it, lifted up their voice to God with one accord, and said, O Lord, thou that didst make the heaven and the earth and the sea, and all that in them is:

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[1] The theological questions which are often raised on the basis of this passage with regard to the salvation of those who lived in the world prior to the Messiah's advent, or who never hear the gospel and have not the knowledge of the enthroned Messiah in this life, were not contemplated in these words of Peter. They must be solved from the teaching of other passages of Holy Scripture or from Christian experience. We must make similar distinctions here to those we have made in the previous volume (*The Messiah of the Gospels*, p. 266). All those who are to have complete salvation must eventually have the Messianic salvation which Jesus alone can give; they must come to him in faith and repentance, and gain from his hands the remission of sins. All other salvations are preparatory to the Messianic salvation. All who enjoy salvation in its earlier stages of appropriation, must advance to the higher stage of the Messiah, if they would be really, and truly, and ultimately saved. If they have not the opportunity of the Messianic salvation in this life, they will probably have it in the Middle State after death, and prior to the resurrection and ultimate judgment. But these are speculations beyond the scope of this passage, as truly as is the more common speculation that all are everlastingly lost who do not in this life know Jesus as the Messiah and his salvation as the only salvation.

In the epistles of Peter and Paul we shall have to consider the salvation of the second Advent, as the salvation which cannot be gained until the resurrection. To this even the Messianic salvation enjoyed by faith in the enthroned Messiah, is only preparatory, and in it is first consummated. There are indeed several stages in the advance of the work of salvation in this world. Each stage of this advance is a salvation so far as it initiates or advances men in that discipline of grace which first attains its end at the second Advent.

who by the Holy Spirit, *by* the mouth of our father David thy servant, didst say,

> Why did the Gentiles rage,
> And the peoples imagine vain things?
> The kings of the earth set themselves in array,
> And the rulers were gathered together,
> Against the Lord, and against his Anointed:[1]

for of a truth in this city against thy holy Servant Jesus, whom thou didst anoint, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, were gathered together, to do whatsoever thy hand and thy counsel foreordained to come to pass. And now, Lord, look upon their threatenings: and grant unto thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to heal; and that signs and wonders may be done through the name of thy holy Servant Jesus. And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness. (Acts iv. 23–31.)

The assembled Christians saw in the events that had just transpired in the experience of Jesus and Peter the fulfilment of the predictions of the second Psalm. They saw the Messiah on his throne and the nations vainly striving against him. Jew and Gentile had combined in putting Jesus to death, but he had risen from the dead and ascended to his throne. He had sent forth his Spirit, and given his apostles the authority to preach the gospel and work miracles. The rulers have striven against Peter and John, but the miracles and the preaching of Jesus are not stayed. They still continue, and the name of the holy Messianic servant will fill the world with wonders. This confidence of the assembled

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[1] This is an exact copy of the LXX text of Ps. ii. 1–2. The LXX version is essentially the same as the Hebrew text. The only important difference is *συνήχθησαν* for the Hebrew נוסדו which seems to rest upon a reading נועדו. (See Toy, *Quotations in the New Testament*, p. 107).

Christians in the fulfilment of prophecy was rewarded by a second Pneumatophany which was accompanied by an earthquake.

The ministry of Peter and the apostles continued to meet with marvellous success. Preaching and miracle-working abounded, and "believers were the more added to the Lord, multitudes both of men and women." The sanhedrin were watching them and were becoming more and more alarmed at the progress of the disciples of Jesus. They at last interposed, and the apostles were arrested and imprisoned. But they were delivered from prison by an angel and renewed their ministry in the temple. They were again brought before the sanhedrin, and Peter gave a second testimony to Jesus as the Messiah.

The God of our fathers raised up Jesus, whom ye slew, hanging him on a tree. Him did God exalt at his right hand [1] *to be* a prince and a Saviour, for to give repentance to Israel, and remission of sins. And we are witnesses of these things; and *so is* the Holy Spirit, whom God hath given to them that obey him. (v. 30–32.)

Here again Peter preaches the risen and enthroned Messiah. He sees him at the right hand of God, the prince as well as the Saviour. He sees him giving to men from his throne the most precious gifts of repentance and remission. In the first discourse he had taught that the Holy Spirit was the Messiah's gift and

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[1] The margin of R. V. "at his right hand" is better than the text of R. V. and A. V. "with his right hand," τῇ δεξιᾷ αὐτοῦ. The locality of the exaltation of the enthroned Messiah is in Peter's mind here as elsewhere, and not the divine power of the Father that raised him. His exaltation requires the thought "at his right hand" to supplement it, and to prepare for the thought of the Prince and Saviour reigning there. This verb ὑψωσεν is the same verb that we found used in the Gospel of John (iii. 14) with reference to the exaltation of the Messiah. (See *The Messiah of the Gospels*, p. 267 *seq.*)

had called upon his hearers to repent and be baptized that they might receive this gift. Here repentance and remission of sins are the gifts of the Messiah. In the Pentecostal sermon repentance is in order to remission of sins; here it is the primary gift in order to remission, the secondary gift. Repentance is the work of the sinner as he turns toward the enthroned Saviour, but it is also a gift of the enthroned Saviour as he turns toward the sinner in his call to repentance. The call carries with it an enabling act without which the sinner cannot make the real and true repentance. The apostle thus sees the enthroned Saviour himself, directing all the work of redemption, and distributing to each one his gifts of salvation. This testimony of Peter before the sanhedrin was heard with alarm. But they followed the advice of Gamaliel, and dismissed the apostles with warnings and beatings.

THE JUDGE OF THE LIVING AND THE DEAD.

§ 12. *Jesus came in Christophany to Peter and commissioned him to open the door of the kingdom to the Gentiles. Peter fulfilled his commission and taught that Jesus was the Judge of the living and the dead, the source of remission of sins, predicted by the prophets.*

Philip began preaching the gospel to the Samaritans, but Peter and John were sent down from Jerusalem to admit them into the kingdom by the laying on of hands. Peter soon after was commissioned by Jesus himself to open the door to the Gentiles. The Lord Jesus appeared to him in a vision and taught him that God had removed the distinction between the clean and the unclean in the ceremonial of Israel, and that the Gentiles were to be admitted to the kingdom of God.

By this Christophany the kingdom of the Messiah was greatly advanced. Peter grows in his conception of the kingdom of God. The words of Jesus and the extent of his commission are more clearly understood. Accordingly in his discourse before the Gentiles his mind is enlarged, and he teaches them that Jesus,

> Charged us to preach unto the people, and to testify that this is he which is ordained of God *to be* the Judge of quick and dead. To him bear all the prophets witness, that through his name every one that believeth on him shall receive remission of sins. (x. 42, 43.)

As in the discourses last considered, Peter saw the enthroned Messiah as the only Saviour, so here he sees him as the only Judge. But he does not overlook the remission of sins which comes through the Messiah alone. The prophets all of them give witness to the divine judgment. Here Peter takes up the Old Testament doctrine of the divine judgment and applies it to Jesus. This implies that Jesus was not only the seed of Abraham, the son of David, and the faithful prophet, the various phases of the human Messiah of the Old Testament; but that he also took the place of the God of judgment. Peter refers to the commission of Jesus to declare him as such a judge. We do not find such a doctrine in the great commission or in any of the lesser commissions of Jesus in explicit terms. It is implied, however, in the prediction of the judgment of those guilty of rejecting the gospel, and still more in all those predictions of Jesus in which the Son of Man is to come on the clouds to judgment.[1] But in the Gospel of John[2] a discourse of Jesus definitely represents him as the judge of the living and the dead, and it is possible that

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[1] See *The Messiah of the Gospels*, pp. 152, 221. [2] v. 22–29.

Peter had this discourse in mind. The doctrine that the Messiah is the judge of the living and the dead seems to have been deeply impressed upon his mind and heart. As he taught that Jesus descended to the abode of the dead and ascended from thence,[1] so he saw that the Messiah had a work for the dead also. Here he is the judge of the dead as well as the living. In the first Epistle of Peter he is the Redeemer of the dead.[2] The departed, those who left the world prior to the advent of the Messiah, are not excluded from his Messianic ministry. They are to appear with the living for judgment before the Messiah their judge.

The admission of the Gentiles into the kingdom by Peter was displeasing to large numbers among the Jewish Christians, who were not disposed to accept the testimony of Peter that he acted under the authority of the Messiah in so doing. The apostles, however, accepted his testimony and acknowledged the Gentile Christians. But many of the Jewish brethren kept aloof from them and dealt with them as the Pharisees had been accustomed to deal with the proselytes.[3] Peter by this action advanced beyond the mass of the Jewish Christians and forfeited his leadership. Henceforth it is James who is the spokesman at the head of the conservative party. And thus the Petrine theology, as the more progressive theology, is eliminated from the theology of James and the Jewish Christians as the more conservative theology.

The call of the apostle Paul and his work among the Gentiles brought the question of the relation of the Gentiles to the Jewish Christians into the position of a burning question that must be decided in an apostolic coun-

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[1] Acts ii. 31, see p. 25. [2] See p. 54. [3] Acts xi.

cil. Paul, under the guidance of Christophanies given to him alone, had gone far beyond the apostle Peter in his views. Thus three parties were developed in the infant Church on this burning question. The decision of the council was pronounced by James, who seems to have presided and to have given the sentence in which all concurred. James sees in the conversion of the Gentiles the fulfilment of the prediction of the prophet Amos.

THE GENTILES AND THE TABERNACLE OF DAVID.

§ 13. *James sees in the conversion of the Gentiles the rebuilding of the tabernacle of David and the extension of his dominion over mankind.*

James uses an appropriate citation to settle the differences between the parties in the council at Jerusalem. As the representative of the conservative Jewish party he quotes a prophecy that carried in it all their Messianic ideas.

Brethren, hearken unto me: Symeon hath rehearsed how first God did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written,[1] After these things I will return,[2] and I will build again[3] the tabernacle[4] of David, which is fallen; and I will

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[1] Amos ix. 11, 12.

[2] This clause is neither in the Mass. text nor the LXX and is a paraphrastic addition. It is absurd for the R. V. to put this addition as a line of poetry.

[3] The N. T. follows the LXX here in the use of the prefix *ἀν*, *again*, but employs a different verb, *ἀνοικοδομήσω* for *ἀναστήσω*. The Hebrew text is simply אקים, *I will raise up*. But in the second instance the N. T. and LXX are agreed in the use of the verb.

[4] The N. T. agrees with the LXX in using *σκηνή* for the Hebrew *booth*.

build again the ruins thereof, and I will set it up:[1] that the residue of men may seek after the Lord,[2] and all the Gentiles, upon whom my name is called, saith the Lord, who maketh these things known from the begining of the world.[3] (xv. 14–18.)

James sees in the conversion of the Gentiles the coming of the nations under the dominion of the Messiah. This is a familiar conception of Messianic dominion as set forth in the Old Testament. The conversion of the Gentiles is connected with the upbuilding of the tabernacle of David which was in ruins. This is the royal house, the dominion of David. The enthroned Messiah was the son of David. In his enthronement the house of David was rebuilt. It was in keeping with the prophecy, therefore, that the nations should submit to the rule of the Messiah who had renewed the dynasty of David.

THE JUDGE AT THE DOOR.

§ 14. *Jesus is the Lord, the Messiah reigning in glory. The Parousia of the Messiah is at hand, the Judge is at the door. The poor and the patient, who are rich in faith, will inherit the kingdom.*

The Epistle of James gives us the simplest form of

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[1] The R..V. wrongly gives this line as two lines of poetry. The LXX uses *τὰ πεπτωκότα αὐτῆς* for the Hebrew פרציהן, *breaches;* but this is omitted altogether by the N. T., which transposes *τὰ κατεσκαμμένα αὐτῆς*, rightly used by the LXX with the third verb, and uses it with the second verb. But it follows the LXX in using *ἀνοικοδομήσω* for the Hebrew *וגדרתי wall up*. However, it uses *ἀνορθώσω* for the LXX *ἀναστήσω* and the Hebrew אקים. It omits the clause "and will build it as in days of old," which is given in the LXX.

[2] The Mass. text is supported by the Vulg., Peshitto, and Targum in reading "that they may possess the remainder of Edom," ירשו את־שארית אדום. But the LXX is supported by the Arabic Version and followed by the N. T. in reading ידרשו את יי שארית אדם, and rendering either "that they may seek *Yahweh* or *me*, the remnant of men."

[3] The N. T. paraphrases and substitutes this clause for the Massoretic and LXX "doer of this."

the Messianic idea that is found in the epistles. It is in the style of the discourses of Jesus in the Logia. The doctrine is built upon the Logia. There are three passages only to be considered.

(1) My brethren, hold not with respect of persons
The faith of our Lord; Jesus, Messiah[1] of glory. (ii. 1.)

Jesus is here conceived to be the Messiah reigning in glory. Faith here is not the act of faith in him, but the faith, the system of belief, which constitutes his religion, his teaching, his gospel.[2]

(2) Hearken, my beloved brethren;
Did not God choose them that are poor as to the world
To be rich in faith, and heirs of the kingdom
Which he promised to them that love him? (ii. 5.)

The kingdom is a future inheritance, as in the Sermon on the Mount, and the poor are its heirs. This is the kingdom of glory.

(3) Be patient[3] therefore, brethren, until the coming of the Lord.
Behold, the husbandman waiteth[4] for the precious fruit of the earth,
Being patient over it, until it receive the early and latter rain.
Be ye also patient; stablish your hearts:
For the coming of the Lord is at hand.

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[1] *χριστοῦ* is without the article because it has become definite by usage. But it is not yet a proper name, and accordingly we should render Messiah of glory, or glorious Messiah, as parallel to Lord of glory or glorious Lord.

[2] This usage of faith is regarded by many as an evidence of a later date for this epistle. But see Vincent, *Word Studies*, i., p. 475.

[3] *μακροθυμήσατε*, *patient with longsuffering*. See Vincent, *Word Studies*, i., p 760.

[4] *ἐκδέχεται*, *with expectation*. Vincent, *Word Studies*, i., p. 761.

> Murmur not, brethren, one against another, that ye be not judged:
> Behold, the judge standeth before the doors. (v. 7-9.)

James here looks at the Parousia as an advent of judgment. It is near, it is at the doors. The use of the apocalypse of Jesus in these words is evident.[1] James does not advance beyond the simple words of Jesus with reference to the second Advent. He does not seem to have apprehended the spiritual kingdom of grace. He sees the Messiah reigning in glory and his speedy Advent as judge.

THE EPISTLES OF PETER AND JUDE.

The first Epistle of Peter is rich in Messianic material. The characteristics of this material are similar to those we have seen in the discourses of Peter in the Book of Acts. On this account it would be appropriate to consider it here even if the Epistle were not authentic. Its authenticity is doubted by many able writers and denied by others. It is defended by a still larger number of critics of the first rank. The question is not yet finally decided in the field of scholarship. I can only give my opinion that the Epistle is authentic, without discussing the question. Indeed, the authorship of the Epistle is not of essential importance for our purpose.

The authenticity of the second Epistle of Peter is less firmly established. The majority of recent critics are against it. But Spitta has recently, with great ability, defended its authenticity, and as it seems to me with considerable success.[2]

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[1] See *Messiah of the Gospels*, p. 157.
[2] F. Spitta, *Der Zweite Brief des Petrus*.

The Epistle of Jude is so closely associated with the second Epistle of Peter, that one is dependent upon the other. Critics have not yet decided the question of priority. The Messianic idea of Jude is so meagre, that it seems best for our purpose to treat it last.

The Messianic material of the first Epistle of Peter we shall consider in four sections: (1) i. 3–21; (2) ii. 1–10; (3) ii. 21–25, iii. 17–22; (4) iv. 6–7, 12, 13, 17–19; v. 4, 10; of the second Epistle in three sections: (1) i. 10–11; (2) ii. 9, 17; (3) iii. 3–13; and of the Epistle of Jude in one section.

THE UNFADING INHERITANCE.

§ 15. *The Messiah, after enduring the sufferings, gained the glory predicted by the prophets. He was foreknown as the lamb to be slain before the foundation of the world, but was manifested at the last of the times to redeem by his precious blood. The Holy Spirit was sent down from heaven to make known the gospel of salvation. There is a little time of affliction, but there is an unfading inheritance of grace and glory reserved in heaven for the faithful, to be revealed at the last time in the Revelation of Jesus Christ.*

The Epistle in its first chapter encourages the Christians in their present sufferings with the hope of the inheritance in store for them after a little time.

Blessed *be* the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a little while,

if need be, ye have been put to grief in manifold trials,[1] that the proof of your faith, *being* much more precious than gold that perisheth though it is proved by fire, might be found unto praise and glory and honour at the Revelation of Jesus Christ: whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and glorified:[2] receiving the end of your faith, *even* the salvation of *your* souls. Concerning which salvation the prophets sought and searched diligently, who prophesied of the grace that *should come* unto you: searching what *time* or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings for Christ,[3] and the glories that should follow them. To whom it was revealed, that not unto themselves, but unto you, did they minister these things, which now have been announced unto you through them that preached the gospel unto you by the Holy Spirit sent forth from heaven; which things angels desire to look into. Wherefore girding up the loins of your mind, be sober and set your hope perfectly on the grace that is to be brought unto you at the Revelation of Jesus Christ; as children of obedience, not fashioning yourselves according to your former lusts in *the time of* your ignorance: but like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy. And if ye call on him as Father, who without respect of persons judgeth according to each man's work, pass the time of your sojourning in fear: knowing that ye were redeemed, not with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, *even* of Christ: who was foreknown indeed before the foundation of the world, but was manifested at the last of the times[4] for your sake, who through him are believers in God,

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[1] The margin of R. V. is better than the *temptations* of the text, which in modern English is too specific. In old English, temptation or tentation meant trial.

δεδοξασμένῃ is *glorified* as in margin of R. V.

[3] εἰς χριστόν, not "*of Christ*," but "*for Christ*," as Vincent, i., p. 634, "the sufferings destined for Christ" designed to come unto him.

[4] Not "end" as in R. V., because "End" has a technical sense in the apocalypse of Jesus (see *The Messiah of the Gospels*, p. 142), which cannot be the mean-

which raised him from the dead, and gave him glory; so that your faith and hope might be in God. (1 Peter i. 3–21.)

The epistle refers to the fulfilment of the predictions of the Old Testament in the sufferings of the Messiah and the glory that he now enjoys upon his heavenly throne. It also reminds its readers of the vastly greater privileges they enjoyed than did the ancient prophets, in that they possessed the glory of salvation brought by the Holy Spirit in his descent from heaven. It then points them to the second Advent of Jesus as the centre of their hopes. This advent is called a *Revelation*;[1] as the Epistle of James and the Evangelists have called it an *Advent*.[2] This Revelation will not occur until the Last time. The disciples must wait until that time for the possession of their inheritance of glory, which is reserved for them in heaven, where the Messiah is, and where he will remain until that time. In the time previous to this Revelation, the disciples are to be faithful and patient in suffering affliction. It is indeed a little time. This little time is synonymous with the "*at hand*" and "*before the doors*" of James[3] and the apocalypse of Jesus.[4] It is little in its proportion to the times of glory Its precise extent is not given here or elsewhere. We have thus an outline of an extensive scheme of Christology and Eschatology.

The Messiah is here conceived of as the spotless lamb, pre-existent before the foundation of the world in the

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ing here. The "End" there is the End, the second Advent, the Revelation; the reference here is to the first advent. The proper rendering of ἔσχατος is also *last*. It is unfortunate that it was thought necessary to translate ἐν καιρῷ ἐσχάτῳ of verse 5 "*in the last time*," and ἐπ' ἐσχάτου τῶν χρόνων of verse 20 "*at the end of the times*," for there is danger of confusion in the mind of the reader.

[1] ἀποκάλυψις. [2] παρουσία.

[3] See pp. 43, 44. [4] See *The Messiah of the Gospels*, p. 157.

foreknowledge of God; but manifest in the last of the times. This pre-existence is an ideal one as in the Apocalypse of Enoch,[1] and not a real one as in the Gospel of John.[2] The pre-existence of the Messiah as the lamb of sacrifice in the foreknowledge of God is new to the Messianic idea. We have seen in the Gospel of John that Jesus was pointed out to his disciples as the sin-bearing lamb.[3] But that was the historical Messiah after his baptism. Here the Messiah was foreknown as the lamb of sacrifice before the world existed, therefore before man was created and before there was any sin of man. He was manifested in the world in the last of the times of the world. The author thinks that the times of the world have been summed up and that the last of these times came with the manifestation of the Messiah when the lamb entered the world. This is the same conception which we have seen in the preaching of the kingdom of God by Jesus himself.[4] The Messiah was manifested as a lamb, without blemish and without spot, that is sinless, immaculate, altogether suited for a sacrificial victim. The lamb was a victim in order to the redemption of those for whom he was manifested. They were redeemed[5] not by a price in money, but by a vastly greater price, by the precious blood of Christ. The blood of the lamb is what has redemptive value. The context does not teach how the blood was to be used for purposes of redemption. In the salutation of the epistle, however, reference is made to the "sprinkling of the blood of Jesus Christ."[6] This is the sprinkling of

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[1] See *The Messiah of the Gospels*, p. 27.
[2] See *The Messiah of the Gospels*, p. 283.
[3] See *The Messiah of the Gospels*, p. 69.
[4] See *The Messiah of the Gospels*, p. 78.
[5] ἐλυτρώθητε. [6] i. 2.

the blood of the victim in the sacrifice of the covenant. The blood of the covenant was sprinkled upon the people at the institution of the covenant at Horeb.[1] The new covenant established by the Messiah gave the blood of sprinkling in the form of wine in a cup for drinking.[2] Doubtless the reference here is to the same use of the blood. The blood of Jesus, the Messianic Lamb of God, is to be applied to his people in order to redeem them. In the Old Testament the term redemption is not used in connection with the use of the blood of any of the kinds of animal sacrifices. The blood of the sin-offering covers over, expiates, cleanses the altars; the blood of the covenant sacrifice consecrates, purifies, sanctifies those upon whom it is sprinkled. How did the writer of this epistle come to use *redeem* in connection with the blood? The basis was probably in the word of Jesus, "the Son of Man came to give his self a ransom for many."[3] The Messiah, as the faithful servant of Yahweh, as the interposing Lamb of the second Isaiah,[4] gave himself to suffering and death; and thereby, bearing the sin of the world as his burden of suffering, paid the price of the world's sin in death. His precious blood thus redeems those, whose Messiah he is, from this death by securing for them, by his own resurrection, their resurrection from the dead, and their everlasting life and blessedness. The sprinkling of this precious blood upon them, or the giving of this blood to them for drinking in the form of wine, bestows the redemption thus purchased, and guarantees everlasting life and blessedness. The Epistle accordingly lays stress upon the resurrection of the Messiah, which has

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[1] Ex. xxiv. 7, 8. [2] See *The Messiah of the Gospels*, p. 120.
[3] See *The Messiah of the Gospels*, p. 110.
[4] Is. liii. See *Messianic Prophecy*, p. 356 *seq.*

given a living hope to Christians not only of a like resurrection, but also of the inheritance which is carefully reserved in heaven for them at the time of that resurrection. This inheritance is an everlasting one, but it is not to be taken possession of until the second Advent. Between the advents, Christians are to be guarded by the power of God, to be kept in the Holy Spirit. It is a time of sojourning and of manifold trials, but the end and final goal is a salvation. This salvation is not that which they enjoy already by faith and the blood of sprinkling; it is a salvation which will first be revealed in the last time when the Messiah himself will be *revealed*, a salvation which is the consummation of the salvation at the beginning of the Christian life and of all other phases of salvation prior thereto.[1] This *last time* is the last (set) time[2] of the last of the times.[3] The Manifestation[4] had been in the last of the times, the Revelation[5] will be in the last time of the last.

THE SPIRITUAL TEMPLE.

§ 16. *Christians are living stones of the temple of which the Messiah is the corner-stone, a kingdom of priests, a holy people, an inheritance of God.*

In the second chapter, the Epistle uses the prophetic symbol of the corner-stone, which Peter had used in his discourse, reported in the book of Acts,[6] and which not unnaturally was a favorite with him, the rock of the kingdom[7] to set forth the nature of the kingdom of grace, which was to precede the kingdom of glory and

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[1] See p. 35.
[2] *καιρός*.
[3] *χρόνοι*.
[4] *φανερωθέντος*, ver. 20.
[5] *ἀποκάλυψις*, ver. 7.
[6] See p. 33.
[7] See *The Messiah of the Gospels*, p. 189.

the inheritance reserved therein. He combines with the corner-stone the more ancient prediction contained in the covenant at Horeb,[1] and so shows that Christians are the true Israel and heirs of all the promises.

Putting away therefore every[2] wickedness, and every guile, and hypocrisies, and envies, and all evil speakings, as new-born babes,[3] long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be put to shame.[4] For you therefore who believe is the preciousness: but for such as disbelieve, The stone which the builders rejected, the same was made the head of the corner;[5] and, A stone of stumbling, and a rock of offence;[6] for they stumble at the word, being disobedient: whereunto also they were appointed. But ye are an elect race, a royal priest-

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[1] Ex. xix. See *Messianic Prophecy*, p. 101 *seq.*

[2] πᾶς without the article should be *every* or *all manner of* as Vincent, *Word Studies*, i., p. 641.

[3] ἀρτιγέννητα is "peculiar to Peter, and only in this passage. Lit., born but *just now* (ἀρτι)," Vincent, i. p. 641.

[4] This citation of Is. xxviii. 16, differs in many respects from the Massoretic text and the LXX, and is probably based on a synagogue Aramaic version as Böhl supposes. The R. V. mistakes in its arrangement of the poetry. The same passage is also cited by Paul in Rom. ix. 33, but still more freely. The "elect" is for the Hebrew בֹּחַן = *test*, rendered by Toy and others "tested, tried." The Massoretic text reads יחיש, *haste away*, but the LXX, Pesch. and Targum read יבוש, which is followed by Peter and Paul and is probably the true reading. See *Messianic Prophecy*, p. 209.

[5] The apostle brings into connection with the precious test stone of Isaiah, the rejected corner-stone of Ps. cxviii. 22, 23. (See also Matt. xxi. 42, Acts iv. 11.) This citation is like the original and the citation of Jesus.

[6] The apostle gives a third and kindred passage from Isa. viii. 14, following the Aramaic version, as Toy recognizes. This is nearer to the Massoretic text than the LXX. It is quoted also in Rom. ix. 33.

hood, a holy nation, a people for *God's* own possession,[1] that ye may shew forth the excellencies of him who called you out of darkness into his marvellous light: who in time past were no people, but now are the people of God: who had not obtained mercy, but now have obtained mercy.[2] (1 Peter ii. 1–10.)

Jesus the Messiah is the corner-stone of the house or temple of God. As a living stone, all who come to him to be built upon him are also living stones. As Peter himself was a living rock at the foundation of the Church, so all Christians are living stones built into it, and thus the apostle sees Christians constituting a temple of living stones. This is no material structure like the temple at Jerusalem; it is a spiritual temple. Nor does it lack a priesthood; for Christians are a holy priesthood ministering in this spiritual house. Nor is there a lack of sacrifices, for spiritual priests offer up spiritual sacrifices and these find acceptance with God. This spiritual priesthood is the royal priesthood of the Sinaitic covenant. It was not realized by ancient Israel, which thought more of subjugating the world than of a priestly ministry toward it. But now that the Messiah has come, and his kingdom is established as a kingdom of grace with a commission to preach the gospel of repentance and remission of sins to the world, the disciples of Jesus, the priests of that spiritual temple and kings of that spiritual kingdom, are able to be the royal priests for the world. They are also a holy people; not only as Israel of old, as the consecrated people of the holy God, but now also as the consecrated people of the holy Messiah. They are a people for God's own posses-

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[1] The apostle adds a fourth reference to Ex. xix. 6, mingled with words from Deut. xiv. 2 and Mal. iii. 17.

[2] The last reference is to Hos. ii. 23, which is also cited in Rom. ix. 25, 26.

sion; not as ancient Israel bought from Egyptian bondage, but as a new Israel sprinkled with the precious blood of the Lamb of God and redeemed by that blood from the bondage of sin and death. In times past, prior to their union with the Messiah, they were in darkness and without the enjoyment of the mercy of God. But now through faith in the Messiah they have come out of the darkness into the light and have gained the enjoyment of the mercy of God. The Lo-ammi and Lo-ruhamah of the prophecy of Hosea have become Ammi and Ruhamah according to his prediction.[1]

In this passage Peter shows the same marvellous grasp of the prophecy of the Old Testament that we have observed in his discourses in the book of Acts. He cites and compacts together no less than five different passages of the Old Testament, and traces the lines of several distinct Messianic ideals in the Messianic kingdom of grace. He sees the kingdom of God already in existence in the enthroned Messiah and his disciples, gathered from Israel and the nations. He sees it in its development as a kingdom, a priesthood, and a temple, all combined in one; and he points forward to a salvation at the Revelation of the Messiah from heaven unto which they are to grow. They are sojourners and pilgrims with "the Day of visitation" in view, the Day when they will be judged[2] and when the approval of their good works will give glory to God.[3] In this the apostle Peter has advanced beyond James in his conception of the new dispensation.

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[1] See *Messianic Prophecy*, pp. 165 *seq.*

[2] This is the Day of judgment, the Day of the Revelation of the Messiah; compare Isa. x. 3; Jer. x. 15; Wisdom ii. 20; iii. 7, 13; iv. 15. See p. 32.

[3] 1 Peter ii. 11, 12.

THE SAVIOUR OF THE LIVING AND THE DEAD.

§ 17. *The Messiah as the righteous and sinless Lamb bore our sins to the cross. After death he went to the prison of departed spirits and preached the gospel to them also. He rose from the dead and ascended to the right hand of God, to be the shepherd and overseer of men, and the king of angels and other such superhuman authorities and powers.*

The apostle in his exhortations constantly reminds his readers of what the Messiah had already done for them, and encourages them in their Christian life by pointing to what he is now doing and will ultimately do for them and for mankind.

For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not; but committed *himself* to him that judgeth righteously: who his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Overseer of your souls. (1 Peter ii. 21–25.)

The sufferings of the Messiah are an example to his disciples. They must follow in his footsteps. He suffered as a guileless and sinless man, and so they are to suffer. Here Peter doubtless has in mind the baptism of suffering that Jesus had predicted for his disciples.[1] The sufferings of the Messiah bring into the apostle's mind, here as elsewhere, the predictions of the Old Testament. He sees the suffering, sin-bearing Lamb of the second Isaiah, and the straying sheep for whom he suf-

[1] See *The Messiah of the Gospels*, p. 110.

fered.[1] Such was Jesus who bare our sins in his body up to the tree of the cross, and who endured scourging for our healing. By virtue of his interposition in suffering and dying, the straying sheep returned to their shepherd and overseer, who had thus interposed and borne the consequences of their sins in order to redeem them. The apostle here combines the conception of victim and shepherd very much in the same way as Jesus did in his parable of the good shepherd.[2] To the conception of shepherd is attached that of overseer.[3] The term may have been suggested by the day of visitation,[4] or by the office of the bishop in the Church. There is nothing to suggest the latter in this epistle. The former is to be preferred. The writer nowhere mentions the Church or church officers. It was indeed natural and in accordance with the tendency of this epistle that the mind of the writer should go from the shepherd to the judge.

The apostle again reverts to the sufferings of Christ as an example, and in that connection opens up a view of the work of the Messiah among the dead.

For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing. Because Christ also suffered for sins once, just for unjust,[5] in order that he might bring us to God; being put to death in flesh, but quickened in spirit;[6] in

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[1] Isa. liii.

[2] See *The Messiah of the Gospels*, p. 284.

[3] ἐπίσκοπος.

[4] ἐπισκοπή, ver. 12.

[5] As Vincent, *Word Studies*, i., p. 656, "the Greek without the article is more graphic" than the A. V. or R. V. "the just for the unjust," "the righteous for the unrighteous."

[6] "Flesh" and "spirit" are without articles, and are thus contrasted as the external and internal in Christ, the one being laid in the grave, the other departing to the spirit-world. The R. V. follows the A. V. in inserting the articles.

which also he went and preached unto the spirits[1] in prison,[2] which aforetime were disobedient, when the long-suffering of God waited in the days of Noah, while the ark was a preparing, into which[3] few, that is eight souls, were brought safely through water: which also after a true likeness[4] doth now save you, *even* baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ; who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him. (1 Peter iii. 17–22.)

The sufferings of the Messiah were not only for the living, but for the dead. He suffered for sins once as a just man for unjust men, to bring them to God. But after he died in the flesh, he was alive in the spirit; and as a living spirit went to the prison of the spirits of the disobedient of former generations and preached the gospel to them also. The antediluvians of the time of Noah are selected possibly because they were the worst sinners in the history of the world, and possibly also in order to the use of the deluge as a type of baptism. If the gospel was preached to these antediluvians, it is to be assumed that it was preached to others of the departed also; and if preached, surely not in vain, for the preaching of Jesus, more than any other preaching, is the power of God unto salvation even for the worst of

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[1] The disembodied spirits as in Heb. xii. 23, Luke xxiv. 27–29, and in the Similitudes of Enoch (see *The Messiah of the Gospels*, p. 27), such as the Messiah himself was, when his body was in the grave.

[2] ἐν φυλακῇ. This is the prison house of Hades where evil spirits of the dead were confined. Compare the Tartarus of 2 Peter ii. 4, and the prison of Rev. xx. 7.

[3] εἰς ἣν not *wherein* as R. V., but "a pregnant construction; *into which* they were gathered, and *in which* they were saved." Vincent, *Word Studies*, i., 657.

[4] ἀντίτυπον = antitype.

men.[1] The resurrection of the Messiah was for the salvation of the living and the dead, as it is expressed in the ceremony of baptism which cleanses the conscience rather than the flesh. The resurrection of the Messiah was in order to the ascension to the right hand of God, and he ascended thither to reign not only over men but over angels, over all the authorities and powers of the invisible world. In these passages Peter takes a broad view of the work of the Messiah as it extends to departed spirits and the heavenly intelligences.

The apostle in his discourse on the day of Pentecost had taught that Jesus descended into Hades like other men; but unlike other men he had not been left to Hades. He arose from Hades and ascended into heaven to his Messianic throne.[2] In a later discourse he taught that the Messiah was the judge of both the living and the dead.[3] Here now he tells of the work of the Messiah in Hades among the dead and gives a reason why the Messiah is the judge of the dead, by teaching that he had preached his gospel to them. All this is a harmonious and natural development of Peter's thought. The Christology of this passage is comprehensive, and the various stages in the Messianic activity are distinctly marked: (*a*) the suffering for sins once, and the being put to death in flesh; (*b*) the being quickened in spirit and preaching to the spirits in prison; (*c*) the resurrection; (*d*) the session on the right hand of God; (*e*) the subjection of the angels and authorities of the invisible world. The preaching to the spirits in the prison of

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[1] See Schmid, *Bib. Theo. N. T.*, § 65 (2).

[2] See p. 27.

[3] See p. 39.

Hades comes in its proper historical order in the work of the Messiah.[1]

Baptism is here attached to the doctrine of salvation in a manner similar to its use in the great commission,[2] in the discourse of Jesus with Nicodemus,[3] and in the Pentecostal discourse of Peter.[4] Baptism is represented as saving, that is, not by washing the body from filth, but by securing a good conscience toward God. Baptism is connected with an internal spiritual change here as elsewhere. Both the external and the internal changes are necessary. The deluge was a type of baptism because its waters were the divinely appointed means of saving the eight antediluvians of the family of Noah. The antitype baptism is the divinely appointed means of saving Christians.

THE END AT HAND.

§ 18. *The Messiah is about to judge the living and the dead. The gospel has been preached to both to prepare them for the judgment. The End of all things is at hand. Judgment will begin at the house of God. The righteous will scarcely be saved. They are to commit themselves in well-doing to the faithful Creator. The chief Shepherd will reward the faithful with crowns of glory.*

From the Messiah as the Saviour the apostle passes

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[1] The effort of some interpreters to find a preaching to the antediluvians by the spirit of Christ in the time of Noah, while they were alive on the earth and before they went to the prison of Hades, has no justification in the usage of Scripture. It can be made only by doing violence to grammar and context, and is clearly seen to be nothing more than a rude and awkward refuge from a troublesome doctrine.

[2] See *The Messiah of the Gospels*, p. 229.

[3] See *The Messiah of the Gospels*, p. 261.

[4] See p. 28.

over to the Messiah as the Judge. This is mediated by a recurrence to the favorite thought of his sufferings as an example.[1] He conceives of him as the Judge of the living and the dead.[2] We are reminded of a similar phrase used in his discourse before Cornelius.[3] The significance of it has become greater since he has learned that Jesus preached to the departed spirits during his abode in Hades as well as to those living on the earth during his ministry in Palestine.

For unto this end was the gospel preached even to the dead, that they might be judged according to men in (the) flesh, but live according to God in (the) spirit. But the End of all things is at hand: be ye therefore of sound mind, and be sober unto prayer. . . . . Beloved, think it not strange concerning the fiery trial among you, which is taking place [4] for your trial,[5] as though a strange thing happened unto you: but insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy. (1 Peter iv. 6, 7, 12, 13.)

The gospel was preached to the dead in order that they might be judged. They must rise from the dead and be judged in the flesh with all mankind. The gospel is preached to them that they may live in the spirit, and so when they are judged in the flesh they may be saved. Their life in this world as men had brought them into judgment and condemnation. The gospel is a power of life to quicken their spirits unto salvation.

The End of all things,[6] the "times of restitution of all

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[1] iv. 1. [2] iv. 5. [3] See p. 39.

[4] So Vincent, *Word Studies*, I., p. 663, γινομένῃ. The A. V. makes it future. The R. V. "which cometh upon you" also suggests the future.

[5] So Vincent, πρὸς πειρασμόν, which is better than the paraphrase of R. V. "to prove you."

[6] See *The Messiah of the Gospels*, p. 142.

things,"[1] the regeneration of all things[2] is at hand. This is the prophetic word that resounds through the ages of prophecy, and which is familiar to us in the apocalypse of Jesus. This End is an End of salvation and an End of judgment. Then there will be a revelation of the glory of the Messiah.[3] In view of this Christians are to rejoice even in their sufferings. But the End is also a judgment from which even the house of God, the spiritual temple, will not escape.

> For the time *is come* for judgment to begin at the house of God: and if *it begin* first at us, what *shall be* the end of them that obey not the gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear? Wherefore let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator. (1 Peter iv. 17–19.)

The fires of this judgment will be so searching that even the righteous will be saved with difficulty. The faithful Creator, who has made them and will be faithful to his creatures, is their confidence. The chief Shepherd will be manifested with crowns of glory in his hands to reward the faithful undershepherds.[4] There is eternal joy with the Messiah for all who are called to it by the God of all grace.[5]

THE EVERLASTING KINGDOM.

§ 19. *Those diligent in their calling will secure an entrance into the everlasting kingdom of the Messiah, the Saviour.*

The second Epistle of Peter, like the previous one, is

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[1] See p. 32.
[2] *The Messiah of the Gospels*, p. 227.
[3] See p. 45.
[4] 1 Peter v. 4.
[5] 1 Peter v. 10.

chiefly a practical exhortation. The Messianic material appears incidentally.

> Wherefore, brethren, give the more diligence to make your calling and election sure: for if ye do these things, ye shall never stumble: for thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ. (i. 10, 11.)

The kingdom in view is the kingdom of glory which even Christians could not enter until the second Advent, when it would be given them as a reward of their diligence in the kingdom of grace. The kingdom is the kingdom of Jesus, who is recognized by the apostle in the three titles given him as the Messiah, the Lord, and the Saviour. These three titles combine in the enthroned Jesus, who in all these relations is dear to his people. The kingdom of Jesus Christ here appears for the first time instead of the kingdom of God of the Gospels.

THE JUDGMENT OF MEN AND ANGELS.

§ 20. *There is a day of judgment for which the fallen angels are kept in chains in Tartarus. Then the unjust will be punished in the blackness of darkness forever.*

Peter seems to have apprehended the condition of the world of the dead better than others. As in the previous epistle he saw the departed spirits of the times of Noah in their prison house hearing the preaching of Jesus; so now in this second epistle he sees the angels, who corrupted the antediluvians and so brought on the catastrophe of the deluge, imprisoned in Tartarus, in pits of darkness, reserved there unto judgment.[1] Tartarus is

[1] ii. 4.

the prison of the Middle State where the wicked angels are imprisoned until the day of judgment at the second Advent of the Messiah. The imprisonment of evil angels is referred to in the Old Testament[1] and in the apocalypse of Enoch.[2] This judgment embraces wicked men as well as wicked angels. "The Lord knows how . . . . to keep the unrighteous under punishment unto the day of judgment."[3] For them "the blackness of darkness hath been reserved."[4]

THE GREAT CONFLAGRATION.

§ 21. *As the former world perished by the Deluge, the present world will pass through a conflagration, and new heavens and earth, the abode of righteousness, will take its place. This Day is to be eagerly awaited by the righteous, but it will be preceded by scoffers who will deny the Parousia, and it will overtake them as a thief. The seeming slackness of God is due partly to his different estimate of time, but chiefly to his long-suffering in order to the repentance and salvation of men.*

The Epistle passes from the thought of the judgment of men and angels to the larger events that are associated with it.

Knowing this first, that in the last days mockers shall come with mockery, walking after their own lusts, and saying, Where is the promise of his coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they wilfully forget, that there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world that then was, being overflowed with water, perished: but the

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[1] See *Messianic Prophecy*, p. 299.
[2] See *The Messiah of the Gospels*, p. 13. [3] ii. 9. ii. 17.

heavens that now are, and the earth, by the same word have been stored up for fire, being reserved against the day of judgment and destruction of ungodly men. But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some count slackness; but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in *all* holy living and godliness, looking for and earnestly desiring the coming of the day of God, by reason of which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness. (2 Peter iii. 3–13.)

This passage gives the apocalypse of Peter, which depends upon the apocalypse of Jesus and the apocalypses of the Old Testament. The Epistle reminds its readers of the predictions of Jesus, of the prophets, and of the apostles respecting the last days. He bids them know that mockers will scoff at the idea of the Parousia of the Lord. They say, "It has been long delayed, it will never come." The reader is reminded of the warning of Jesus, that the Advent would come upon them and surprise them as a thief in the night, and as the flood surprised the antediluvians. All this is derived from the discourses of Jesus.[1] But the destruction of the deluge reminds the writer of the predictions of the great prophet of the exile with reference to the new heavens and the new earth;[2] and he predicts that the world is to go

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[1] See *The Messiah of the Gospels*, pp. 163, 220, 246.

[2] Is. lxv. See *Messianic Prophecy*, p. 403 *seq.*

through the catastrophe of a great conflagration in order to attain its glorious end.

The thought of the conflagration and renewal of the earth is a further development of the teaching of Jesus as to the regeneration,[1] and the predictions of Peter in his discourse in Solomon's porch, respecting the restitution of all things.[2] The new heavens and the new earth having passed through the fires of judgment, only the righteous, who have also passed through these fires, will inhabit them.

The time when these great events will transpire has not come so rapidly as was expected. This makes it appear that God is slack in fulfilling his promises. His slackness is only apparent. Time with God is on a different scale from what it is with man. Man measures by days and years of his life, which in its limits does not reach a century. But the everlasting God knows no such measurements. A thousand years are to God but as a single day on the one side, when he would delay an event; and on the other, a single day is as long as a thousand years when he would hasten it. God can accomplish in a day what men would suppose would take a thousand years, and yet he postpones for a thousand years what men think ought to take but a day. In these words which raise the uncertainty as to the time of the Advent, by such an enormous arithmetical calculation, to the utmost pitch, the apostle shows the folly of any human calculation of the time. The author builds on the words of Jesus, which distribute the times of the Advent in the great night of history, in the uncertainty whether he will come in the early hours of the night or at the break of dawn. If this uncertainty as to

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[1] See *The Messiah of the Gospels*, p. 227.

[2] See p. 32.

the time of the Advent is reasonable from this point of view, it is even more so when looked at from the redemptive purposes of God. The judgment is delayed that the grace of God may be magnified during the period of redemption. Prior to the Day of judgment, men may repent and be saved, but when the fires of judgment have come, the era of grace and redemption has come to an end, and there will be no further forbearance and salvation for the wicked. It is the infinite mercy, the boundless grace of God which postpones the Day of the second Advent of the Messiah, and the hour of his judgment for eternity.

Nevertheless the Day will surely come when the era of grace will reach its end. It will come as a surprise to the wicked, who are always unprepared for it. But the people of God ought not to be surprised. They should be ready and waiting for it, looking for it with earnest expectation and eager hope; for it is the day of the consummation of their redemption, it is the day of the glory of the Messiah and of the everlasting kingdom of the saints.

THE DAY OF JUDGMENT.

§ 22. *The fallen angels are kept in prison in Tartarus for the Day of judgment, when the Lord will come with myriads of saints to execute judgment on the wicked. This time will be preceded by scoffers.*

The Epistle of Jude is similar to the second Epistle of Peter and the Apocalypse of Enoch. It represents the angels who left their proper home to seduce mankind as "kept in everlasting bonds under darkness unto the judgment of the great day."[1] This is in ac-

[1] ver. 6.

cord with Peter[1] and Enoch. It also quotes from Enoch.[2]

> Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him. (ver. 14, 15.)

Finally it calls attention to the prediction of the apostles, that there would be mockers in the last time.[3]

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[1] See p. 61.

[2] See *The Messiah of the Gospels*, p. 11.

[3] ver. 17, 18. See p. 62.

CHAPTER III.

THE MESSIAH OF THE EARLIEST PAULINISM.

THE Gentile Christian tendency first manifested itself in the Hellenists who had been chosen to care for the Hellenistic poor at Jerusalem. Stephen was very efficient in miracle working and in preaching in their synagogues. His preaching seems to have excited great discussion and conflict.

THE MESSIAH STANDING AT THE RIGHT HAND OF GOD.

§ 23. *Stephen taught that the holy place would be destroyed and that the traditional law of Moses would be changed. He testified that he saw the Messiah standing at the right hand of God. Philip preached Jesus as the suffering prophet.*

The enemies of Stephen set up false witnesses against him who said:

> This man ceaseth not to speak words against this holy place, and the law: for we have heard him say, that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered unto us. (Acts vi. 13, 14.)

This charge is essentially the same that the Pharisees made against Jesus.[1] The apostles had not advanced

[1] Mark xiv. 58.

in their teaching so far as Stephen. He seems to have so apprehended the teaching of Jesus that he came up to the danger point. After the example of Jesus he was tried before the sanhedrin and condemned to death. We have not the teaching of Stephen that gave rise to this charge, but, in view of its general terms and the defense of Stephen himself, we need not stray far from his doctrine. It is evident that Stephen as a Hellenist, under the guidance of the Holy Spirit who filled him, saw the antithesis between the Law and the Gospel. The apostles had thus far been preaching that the Gospel was the fulfilment of the Law and that Jesus was the Messiah of the prophets. Stephen seems to have made a new departure in his teaching. He predicted the destruction of the temple, as Jesus had done in his Apocalypse.[1] He also taught that the customs or laws of Moses were to be changed, in some way that is not explained to us. It was probable that he was following the teaching of Jesus and distinguishing between the law itself and the traditions,[2] which, as an oral and interpreting body of scribal opinion, the Pharisees confounded with the Law. In his apology before the sanhedrin, Stephen is polemical rather than apologetical or irenical. He reminds us of the discourses of Jesus against the Pharisees, in the severity with which he charges the rulers with the rejection of the prophets and their final rejection of the Messiah.[3] When he has brought their guilt to the culminating point in his argument, Jesus appears to him in Christophany.

But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the

[1] See *The Messiah of the Gospels*, p. 147.
[2] See *The Messiah of the Gospels*, p. 175.
[3] See *The Messiah of the Gospels*, p. 212.

right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. (Acts vii. 55, 56.)

Stephen sees the Messiah, who had been crucified, at the right hand of God in glory. He sees him not sitting on his throne, but standing. The standing seems to imply interest in the affairs of his kingdom, especially in the testimony of Stephen before the rulers of Israel, and a readiness to interpose.

The public testimony of Stephen before the sanhedrin was rejected, just as the public testimony of Jesus himself had been rejected, and he was stoned to death. In his death he prayed: "Lord Jesus, receive my spirit,"[1] recognizing Jesus as his Lord, the living Messiah, and expressing his expectation of departing in his spirit to the Messiah's presence. In this prayer Stephen seems to have apprehended the teaching of Jesus, as expressed in his last discourse with his apostles at the institution of the Lord's Supper,[2] that the disciple would go to the presence of the Messiah at death.

The martyrdom of Stephen introduced the second stage in the history of the apostolic Church, the stage of persecution. The church at Jerusalem had become so large that it must multiply itself by scattering its preachers over Palestine and the world. The persecution was the means of accomplishing this purpose.[3] The work of Stephen was carried on by Philip, who introduced the gospel into Samaria. He preached the Messiah,[4] and the gospel "concerning the kingdom of God and the name of Jesus Messiah."[5] Soon after, Philip

[1] Acts vii. 59.
[2] See *The Messiah of the Gospels*, p. 290.
[3] See Thatcher, *The Apostolic Church*, p. 86.
[4] Acts viii. 5.
[5] Acts viii. 12.

became the evangelist for Ethiopia, by converting the treasurer of the queen. He interpreted to him the prediction of the suffering servant of the great prophet of the exile,[1] and showed that it was fulfilled in Jesus.[2]

THE COMMISSION TO THE GENTILES.

§ 24. *Paul was converted by the Messiah in Christophany and was commissioned as the apostle to the Gentiles.*

The conflict between Stephen and the Pharisees was shared, on the side of the Pharisees, by the ardent Paul, the pupil of Gamaliel and a zealot for the Law. Paul took a prominent part in the martyrdom. He was "consenting unto his death,"[3] "keeping the garments of them that slew him."[4] He was so zealous that he received a commission from the sanhedrin to persecute the refugees from Jerusalem in the cities of Syria, whither some of them had escaped.[5] He pursued his career as a persecutor until he was stayed by a Christophany which changed the arch-persecutor into a chief apostle and transformed the zealous Pharisee into the chief adversary of the Pharisees. There are three narratives of this Christophany upon which the theology of Paul is based.[6] It is sufficient for our purpose that we should consider the last of these, which gives the apostle's own report of the occurrence. This account combines with it material given on another occasion, according to the historical narrative and the first account of Paul himself.[7]

Whereupon as I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on

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[1] Is. liii. [2] Acts viii. 26–35. [3] Acts viii. 1.
[4] Acts xxii. 20. [5] Acts ix. 1, 2.
[6] Acts ix. 1–9; xxii. 5–11; xxvi. 10–18. [7] Acts ix. 13–18; xxii. 12–21.

the way a light from heaven, above the brightness of the sun, shining round about me and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. (Acts xxvi. 12–18.)

It is evident that Paul was granted a Christophany of the voice and of the glory of the Messiah. He hears the voice of the Messiah expostulating with him for persecuting him in his disciples. He sees the person of the Messiah in glory and is blinded by the light. The light of the glory was seen by his companions, but they did not hear the Christophanic voice. This Christophany to Paul must have reminded him of the Christophany granted to Stephen before the sanhedrin, probably in his presence. During the hours of his blindness in Damascus he doubtless went over all his controversies with that martyr in the synagogues, so that the teachings of Stephen became the starting-point in the doctrine of Paul. But Paul was called by the Messiah himself as immediately and directly as the twelve apostles had been called. Upon this he, in his epistles, bases his claim to the apostleship.[1] The call to the apostleship seems not to have been given in this Christophany, although it is mentioned in that connection in

[1] Gal. i. 16, 17; 1 Cor. ix. 1; 2 Cor. xi. 5; xii. 11, 12.

the last report of the event. But it is evident that Paul is there summing up all that we find elsewhere on several distinct occasions, for the commission was given at first through the mediation of Ananias and then subsequently in a second Christophany in the temple.[1]

Saul saw Jesus in these two Christophanies and was commissioned by Jesus as an apostle to the Gentiles. He had not known Jesus during his earthly ministry, he had no personal knowledge of his crucifixion, his resurrection, or his ascension. He had heard of all these things in the controversies between the disciples of Jesus and their opponents. He was familiar with all that could be said about them by friends and foes. He had not been convinced that Jesus was the Messiah by the testimony and the miracles of the apostles. Stephen had only excited him to opposition and had made him a more zealous advocate of the traditional Law against the Gospel. But the Christophany changed everything to him; it convinced him by the evidence of his own senses that Jesus was indeed living, as his apostles testified; that he was indeed the enthroned Messiah, as the evangelist preached; and that he was so intensely interested in behalf of his disciples that he interposed from heaven by personal presence and voice to stay the hands of their chief persecutor. He now knew that Stephen had indeed seen Jesus in Christophany, as that martyr asserted before the sanhedrin. The Christophany granted to himself was so similar that it attested the one seen by Stephen; and so it confirmed the preaching of Stephen and the work of the apostles.

Saul was now compelled to reflect upon the whole question of the relation of the Messiah to the Law. His

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[1] Thatcher, *The Apostolic Church*, p. 104.

education as a Pharisee of the strictest sort prepared him to consider this question as none of the twelve could consider it. His religious experience under the Law, so vividly described in the Epistle to the Romans, made him quick to understand the advantages and disadvantages of Legalism. His experience in his conflict with Stephen constrained him to think in the channels which Stephen had opened up to him. His experience as an advocate of the traditional Law against the Gospel made him by antithesis, when he became a believer in the Gospel, a zealous advocate of the Gospel against the Law. His personal acquaintance with the Messiah of the throne induced him to look to personal union and acquaintance with the enthroned Messiah as above and beyond all Law. His commission to the Gentiles compelled him to question whether the traditional Law was to be imposed upon them, under what forms of law Jesus was to reign as the Messiah over the Gentiles, and how Gentile and Jew could have a common Messiah. It was fitting that several years of quiet independent ministry, away from Jerusalem and apart from the apostles, years of reflection, of heart searching and of intense study of these questions, should precede his great missionary journeys and the instructions of his epistles, as the great prophet to the Gentiles. He had to learn all alone by himself from the teaching of Christ and the Holy Spirit, the religion of the reigning Christ and the meaning of that mystery which had been revealed to him, that the Gentiles were fellow-heirs with the Jews in the inheritance among the sanctified. He had to prepare himself for his calling to turn them from the darkness in which they were living under the authority of Satan into the light of the authority of God. In his own experience he had to realize that forgiveness of sins

was to be offered to all who believed in Jesus as the Messiah.[1]

THE LIGHT OF THE GENTILES.

§ 25. *Paul saw in Jesus the crucified, risen and glorified Messiah, the source of the sure mercies of David and of remission of sins, the light of the Gentiles and the salvation of the ends of the earth. The Church was purchased by his blood. The kingdom of God is to be entered through much tribulation. God is about to judge the whole world through the Messiah. All are called to repentance and remission of sins and an inheritance among the sanctified.*

Paul began his preaching at once in the synagogues of Damascus proclaiming Jesus as the Son of God and proving that he was the Messiah.[2] We have no other record of his earlier discourses. The doctrines of Paul, as reported in the Book of Acts, appear in his discourses in the synagogues of the dispersed Jews during his missionary journeys. The first of these discourses reminds us of the defense of Stephen, in its use of Jewish history as an introduction to the doctrine of the Messiah. It concludes with a new doctrine which became characteristic of Paulinism.

And when he had removed him, he raised up David to be their king; to whom also he bare witness, and said, I have found David the son of Jesse, a man after my heart, who shall do all my will.[3] Of this man's seed hath God according to promise brought unto Israel a Saviour, Jesus; when John had first preached before his coming the baptism of repentance to all the

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[1] For an admirable discussion of the origin of Paul's theology in his religious experience, see Bruce, *St. Paul's Conception of Christianity*, p. 26 *seq.*

[2] Acts ix. 20–22.

[3] 1 Sam. xiii. 14; Ps. lxxxix. 20.

people of Israel. And as John was fulfilling his course, he said, What suppose ye that I am? I am not *he*. But behold, there cometh one after me, the shoes of whose feet I am not worthy to unloose. Brethren, children of the stock of Abraham, and those among you that fear God, to us is the word of this salvation sent forth. For they that dwell in Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every sabbath, fulfilled *them* by condemning *him*. And though they found no cause of death *in him*, yet asked they of Pilate that he should be slain. And when they had fulfilled all things that were written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead: and he was seen for many days of them that came up with him from Galilee to Jerusalem, who are now his witnesses unto the people. And we bring you good tidings of the promise made unto the fathers, how that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee.[1] And as concerning that he raised him up from the dead, now no more to return to corruption, he hath spoken on this wise, I will give you the holy and sure *blessings* of David.[2] Because he saith also in another *psalm*, Thou wilt not give thy Holy One to see corruption.[3] For David, after he had in his own generation served the counsel of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he whom God raised up saw no corruption. Be it known unto you therefore, brethren, that through this man is proclaimed unto you remission of sins: and by him every one that believeth is justified from all things, from which ye could not be justified by the law of Moses. (Acts xiii. 22–39.)

In this discourse Paul represents Jesus as the Messiah fulfilling four different Messianic prophecies of the Old Testament. (*a*) He is the seed of David, the Messianic king of the prophet Nathan. As such he is a

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[1] Ps. ii. 7.

[2] As in LXX Is. lv. 3. The Hebrew has "sure mercies of David." See Briggs, *Messianic Prophecy*, p. 364.

[3] As in LXX, cf. Ps. xvi. 10. See Peter's use of this passage, p. 27.

Saviour unto Israel. His salvation is preached unto Jews and God-fearing Gentiles. Thus Paul lays stress upon the Messianic salvation in connèction with the fulfilment of this prophecy.[1] (*b*) Jesus is the Son of God, the anointed king of the second Psalm. Paul advances to the conception that the resurrection of Jesus was the fulfilment of the inauguration depicted on the official birthday of that Messianic psalm.[2] (*c*) Jesus fulfils the prediction of the great prophet of the exile as to the sure mercies of David, embodied in the New Covenant. (*d*) The pious man of the sixteenth Psalm was also realized in the experience of Jesus, who saw no corruption. He was not left in Hades, but rose from the dead.

These prophecies of the Old Testament were unconsciously fulfilled by the rulers when they crucified Jesus; for the crucifixion led on to the resurrection and to the witness of the apostles to the living Messiah.

In these references to the prophecies of the Old Testament, and to the experience of Jesus prior to his enthronement, Paul does not advance a step beyond the Messianic idea of Peter. He was indeed dependent upon the testimony of the apostles for these things. But when he rises to the contemplation of the enthroned Messiah, he not only with Peter presents him as Saviour bringing the Messianic salvation into the world, the source of repentance and remission of sins; but he also advances to an entirely new and original conception of that salvation. He teaches that the Messiah accomplished what the Law of Moses could not do. Israel could not be justified by the Law of Moses. But every one who believeth in the Messiah may be justified from

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[1] See p. 30.

[2] See also Rom. i. 4.

all things from which they could not be justified by the Law of Moses. This passage seems to imply that there might be justification by the Law of Moses within certain limits, but beyond these the Law was impotent.[1] The apostle doubtless has in mind the principle that justification is by the Law so far as the Law is obeyed. The Law justifies every one who obeys it. But the Law exacts much more than the Jews were able to obey. So far as they fell short in their obedience, just so far they were not justified by the Law. The pre-eminence of the Messiah is manifest in that in him there is justification for men who have transgressed the Law. There is no limit to justification by him. Doubtless Paul gives us here the result of his own experience. In his ardent pursuit of legal righteousness and justification by the Law, he had found that over and beyond all his conformity to the traditional Law there was an area of transgression where he could not be justified by the Law, but was left in condemnation by the Law. When the Messiah conquered his faith, all this area of condemnation from transgression disappeared, and he found complete and entire justification in him. This is the first statement of justification by faith in the enthroned Messiah. Paul ever preaches it as his own doctrine. It becomes the most characteristic doctrine of Paulinism.

In a second discourse Paul turns from the Jews, who railed at him, to the Gentiles, applying to them the prediction of the great prophet of the exile respecting the servant of Yahweh.

I have set thee for a light of the Gentiles,
That thou shouldest be for salvation unto the uttermost part of the earth.[2] (Acts xiii. 47.)

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[1] See Weiss, *Bib. Theo.*, § 139*b*.

[2] Isa. xlii. 6; xlix. 6.

In his use of this passage, referring to the ministry of the suffering servant, Paul rises above Peter and James. They saw in Jesus the suffering Messiah, but, so far as we can see from their discourses and their writings, they had not observed the predictions respecting his world-wide ministry. Paul, looking at the enthroned Messiah, sees that from his heavenly throne the light of salvation shines unto the ends of the earth.

In another discourse, subsequent to his stoning by the Jews at Lystra, Paul taught from his own experience that "through many tribulations we must enter into the kingdom of God."[1] Here the kingdom is a future kingdom, the kingdom of glory, into which Paul has not yet entered, but into which he and others are to enter after their experience of tribulation has reached its end.

In the synagogue at Thessalonica he "reasoned with them from the scriptures, opening and alleging, that it behoved the Messiah to suffer, and to rise again from the dead; and that this Jesus, whom, *said he*, I proclaim unto you, is the Messiah."[2]

In these discourses we observe no difference from the teachings of Peter. But in the discourse upon Mars hill, before the philosophers of Athens, Paul rises to a broader conception of the Messiah and the Gospel.

Ye men of Athens, in all things I perceive that ye are very religious.[3] For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, TO AN UNKNOWN GOD. What therefore, not knowing,[4] ye worship,

[1] Acts xiv. 22. [2] Acts xvii. 3.

[3] The American revision is better than the British "somewhat superstitious." Vincent, *Word Studies*, i., p. 542, paraphrases "you are more divinity-fearing than the rest of the Greeks."

[4] Better with Vincent "not knowing," "knowing not," for there is word play. The A. V. and R. V. are not so good.

this set I forth unto you. The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life, and breath, and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined *their* appointed seasons, and the bounds of their habitation; that they should seek God, if haply they might feel after him, and find him, though he is not far from each one of us: for in him we live, and move, and have our being; as certain even of your own poets have said, For we are also his offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man. The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (Acts xvii. 22–31.)

Paul here presents to the Athenians the unknown God whom they were worshipping, although not knowing who or what or that He was. This God whom they knew not, was not one of the many gods of Polytheism, nor the national God of Israel, but the Creator and Lord of all things, the source of life, the Father of all men. The apostle here rises to the conception of God as the universal Father. He then, using the language of the discourse of Stephen,[1] and thinking in the line of the words of Jesus to the woman of Samaria,[2] represents God as above all local worship. He is not confined to the temple at Jerusalem or the temples and altars of Athens. He is everywhere present, and so really present that He is not far from any one who will feel after Him; for such will find Him.

[1] Acts vii. 48.

[2] See *The Messiah of the Gospels*, p. 271.

The universal Creator and Father has overlooked the times of ignorance in which the Gentiles lived. But a new time of knowledge has come; and a time of the End, the time of judgment, is at hand. On this Day of judgment all men will be judged, and in view of it they are called upon to repent. He who rose from the dead as the Messiah will be the judge, and he will judge all men in the universal judgment. In this passage Paul ignores the differences between Jew and Gentile, puts all men on the same level, calls all to repentance in view of the righteous judgment of the Messiah, who will judge all men alike. Peter presented to the Gentiles the doctrine that the Messiah was the judge of the living and the dead, and that God was no respecter of persons[1] in dealing with Jew and Gentile. But Paul first conceives of the Messiah, in accordance with the teachings of Jesus in John,[2] as the universal judge.

In his discourse before the elders of Ephesus, on his way to Jerusalem, Paul gave utterance to several Messianic ideas. (*a*) He represents that he had gone about "preaching the kingdom."[3] This is doubtless the kingdom of glory, as in the previous discourse.[4] (*b*) "The inheritance among all them that are sanctified"[5] is the inheritance which belongs to the sanctified in the kingdom of glory. We have met the same phrase in the commission of Paul by Jesus.[6] (*c*) He warns the elders of the Church at Ephesus:

Take heed unto yourselves, and to all the flock, in the which the Holy Spirit hath made you overseers, to feed the church of

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[1] Acts x. 34, 35, 42. [2] See *The Messiah of the Gospels*, p. 274.
[3] Acts xx. 25. [4] Acts xiv. 22. [5] Acts xx. 32. [6] Acts xxvi. 18.

the Lord,[1] which he acquired[2] with his own blood. (Acts xx. 28.)

"The Church of the Lord" is only found here in the New Testament, but it is the same in idea as the Church of which Christ is the head, according to the Epistle to the Ephesians.[3] The Church of God is a favorite expression of Paul in his epistles. Indeed the word Church is a Pauline word. In his theology it takes the place of the kingdom of grace of the Gospels and of the Jewish Christian writers.[4]

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[1] There is a great difference of opinion as to the reading here. The external authority of MSS., Versions, and citations is not decisive. Tischendorf, De Wette, Meyer, and the mass of German critics read "Church of the Lord"; Scrivener, Westcott and Hort, and the leading British scholars read "Church of God." If any unprejudiced man will compare the great mass of authorities cited on both sides, he will be convinced that there is ample room for difference of opinion. The context favors "Church of the Lord" This reading is also favored by the fact that it is a unique reading and therefore difficult. Nowhere else in the New Testament do we find the phrase "Church of the Lord." The scribe in doubt would follow the usual phrase. That the more difficult reading has survived is an evidence of its originality. The reading "Church of God" gives by implication "blood of God." This is found in Ignatius and other early writers, possibly on the basis of this passage, but it involves a conception which is alien to the New Testament. It is extremely improbable that Luke would put into the mouth of Paul such an unexampled and extraordinary expression under the circumstances. It involved a doctrine of startling consequences. Such a doctrine would not come into the language of Holy Scripture in such an incidental way. The American Revision therefore is to be followed in its reading "Church of the Lord" rather than the A. V. or the British Revision "Church of God." See Ezra Abbot, *Critical Essays*, pp. 294 *seq*.

[2] *περιεποιήσατο* is used only here and in 1 Tim. iii. 13, as a verb. There it means "acquire as one's own"; but the noun *περιποίησις* is used 1 Thess. v. 9, "the obtaining of salvation," and Eph. i. 14, "redemption of *God's* own possession." See also 2 Thess. ii. 14; Heb. x. 39; 1 Peter ii. 9.

[3] Eph. v. 23 *seq*.

[4] Church is used in the Gospels only Matth. xvi. 18, where it is probably not original (see *The Messiah of The Gospels*, p. 190), and twice Matthew xviii. 17, where it is the local assembly after the usage of the LXX (*l. c.*, p. 194). It is not used in the Epistles of Peter, of Jude, or in the first or second Epistles of John. It is used in the Epistle of James v. 14, of the local assembly with its elders, which is virtually the same as synagogue. It is used in the Revelation in the prologue

The Church of the Lord has been acquired as a possession by him. The means by which this precious acquisition has been made is by his blood. This blood, according to the reading which has been adopted, is the blood of the Messiah. We are reminded of redemption by the blood of Christ, the lamb without blemish and without spot, of the first Epistle of Peter.[1] The blood here, as there, is doubtless the blood of the sacrifice of the new covenant as represented in the cup of the Lord's supper. Parallel with the Church is the flock. This parallelism is favored by the words of Jesus[2] which connect flock and kingdom, and it is in accordance with the teachings of Jesus when he appointed his apostles to act as shepherds of the flock.[3] The Church of the Lord is the flock of the Messiah which is to be fed by shepherds appointed by him. These shepherds were constituted by the Holy Spirit, so that they are shepherds of the flock of Christ, by the authority of Christ. The elders of the local church at Ephesus are addressed, according to the context. The apostle rises from the conception of the local church and flock to the universal Church and flock, and recognizes that the elders of the

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and in the epistles to the seven churches in Asia, i. 4–iii. 22, 19 times, elsewhere only in the epilogue xxii. 16, always of local assemblies. It is used in the third Epistle of John thrice of the local church. It is used in the epistles of Paul; Romans 5 times, Corinthians 31 times, Galatians 3 times, Ephesians 9 times, Philippians 2 times, Colossians 4 times, Thessalonians 4 times, 1 Timothy 3 times, Philemon once; in the Epistle to the Hebrews 2 times, in the historical sections of the book of Acts 22 times, three of which refer to a Greek assembly. The passage under consideration is the only one in the discourses of the book of Acts, and it is a genuine Pauline expression. The Church of the Lord is used only here, but the Church of God is used by Paul six times in the earlier epistles. In the Epistles of the imprisonment Church is used alone, without qualification. But in the Pastoral Epistles the Church of the living God is used 1 Tim. iii. 15, and the Church of God 1 Tim. iii. 5.

[1] See p. 47. [2] Luke xii. 32.

[3] John xxi. 15 *seq.* See *The Messiah of the Gospels*, p. 307.

local church are shepherds of the universal Church of the Lord. They are overseers, who have the flock in charge. The elders are bishops in the Church.

It is reported in the book of Acts, that Paul expounded the Gospel to the Jews at Rome, "testifying the kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets,"[1] and again, "And he abode two whole years in his own hired dwelling, and received all that went in unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ with all boldness, none forbidding him."[2] The constant themes of Paul's discourse in Rome seem to have been (*a*) Jesus the Messiah of the Law and the Prophets, and (*b*) the kingdom of God, the kingdom of glory.[3]

THE EPISTLES TO THE THESSALONIANS.

Paul was a preacher of the gospel, wherever he went, as we have seen from the narratives of the book of Acts. He also became a writer of letters to the churches from whom he was separated by long distances. These were generally churches that he had himself established. His epistles do not begin until the most of his recorded discourses were delivered. For convenience we have used the few others of a later period, all the more that with a single exception, they add nothing to the development of the Messianic idea contained in the earlier discourses.

The first epistles written by the apostle were those to the church of the Thessalonians. With regard to the first epistle there is a general agreement of opinion among critics, so that we have simply to state the re-

[1] xxviii. 23. [2] xxviii. 30, 31. [3] See p. 80.

sults of criticism. It was written by the apostle from Corinth during his first visit there about A.D. 53, some 15 years after his conversion.

The second epistle, which contains the Pauline apocalypse, has been assigned by recent critics to a much later date, for the following reasons: (*a*) It consists chiefly of a repetition of the exhortations of the first epistle, showing the hand of a plagiarist. (*b*) This apocalypse contains material different from that of the other epistle and contradicts its eschatology. It belongs to the later apocalyptic and is a pendant to the apocalypse of John. (*c*) It lays great stress upon its own genuineness and warns against forgeries which Paul had no occasion to do, at least so early in his writing of epistles.[1]

These reasons are insufficient. (*a*) The repetition of the exhortations is such as we would expect to find, because of their need and appropriateness. We find just such repetition in the second Epistle to the Corinthians and in the discourses of Jesus. (*b*) The difference in the apocalypse is so marked that it gives a reason of a contrary kind to the previous one and really destroys it. It is true that it gives the apocalypse of Paul. But we have apocalypses of Jesus and of Peter and of John, why not one of Paul also? The hostility of some critics to Christian apocalyptic prophecies is unreasonable. It is true that this apocalypse corrects a misunderstanding of the eschatology of the previous epistle, but it does not correct the epistle itself. The interposition of the Man of Sin before the Parousia is based on the apocalypse of Daniel and is similar to the predictions of other apocalypses. (*c*) It is not so clear that Paul was not exposed

[1] See Pfleiderer, *Urchristenthum*, s. 77, 78.

to forgeries of his epistles even at this early date. The Zealots among the Jews who opposed him at this time were capable of this iniquity.[1]

THE RESURRECTION OF THE SAINTS.

§ 26. *Believers must be unblamable and wholly sanctified at the Parousia. The Day of the Lord will come as a thief in the night and men should be watchful. It brings sudden destruction to the unwary. The Messiah will descend from heaven with a shout of command. The dead saints will rise from their graves and come with him. The living will be caught up in the clouds to meet the Lord in the air.*

The first Epistle to the Thessalonians is full of Messianic material. The apostle looks for his crown of glorying in his disciples at the Parousia.[2] He prays that they may be "unblamable in holiness before our God and Father, at the Parousia of our Lord Jesus with all his saints."[3] "The God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the Parousia of our Lord Jesus Christ."[4] The Parousia, or second Advent of the Messiah, is conceived as an advent with the saints, the holy ones from among the dead. It is also taught that those who are to share in its blessedness must at that time be saints, entirely blameless in holiness and wholly sanctified in body, soul, and spirit.

Paul has no other idea than that taught by Jesus him-

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[1] Spitta, *Urchristenthum*, i., s. 122 *seq.*, seeks an explanation of the differences between the two epistles by the theory that the first epistle was dictated to Timothy by Paul and sent in the name of Paul, Silas, and Timothy; but that the second epistle was written by Timothy in his own language, not by dictation, but by authority of Paul, and sent in the name of the three.

[2] ii. 19. [3] iii. 13. [4] v. 23.

self that only the godlike, the perfectly sanctified will be approved at the Parousia and will inherit the kingdom of God.[1] Accordingly where the Thessalonians are called by God "into his own kingdom and glory,"[2] the kingdom is the kingdom of glory at the Parousia. The attitude of those who serve the living and true God is "to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, who delivereth us from the wrath to come."[3] They look back at the resurrection of Jesus, and they look forward to the Advent of Jesus from heaven. That Advent brings them a salvation which they cannot have before, namely, deliverance from the wrath to come. The wrath to come is the wrath coming in the Day of judgment at the Parousia. Jesus the Messiah will deliver his disciples from the wrath on that Day.[4] Throughout the epistle Jesus is regarded as Lord, and Christ is used as a proper name. The favorite expression is *the Lord Jesus Christ*.[5] The same usage is so characteristic of the other epistles of Paul that it will need no further attention.[6] The Holy Spirit

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[1] See *The Messiah of the Gospels*, pp. 173 *seq.*

[2] ii. 12. [3] i. 10.

[4] This deliverance at the Parousia is the same as the salvation at the Revelation. 1 Peter i. 5; see p. 50.

[5] i. 1, 3; v. 9, 23, 28.

[6] κύριος is used for God in the epistles of Paul, only in citations from the Old Testament; unless it be 1 Thess. iv. 6; 2 Thess. iii. 16, and 1 Cor. x. 9, which passages may be regarded as doubtful. 2 Thess. iii. 16 uses the phrase ὁ κύριος τῆς εἰρήνης = ὁ θεὸς τῆς εἰρήνης 1 Thess. v. 23. The κύριος of 1 Cor. x. 9 is exchanged for Christ in some ancient authorities and in the context Christ is conceived as pre-existent in the angel of Yahweh. In 1 Thess. iv. 6 the reference to God is more probable. In all other passages κύριος is used of Christ. The Lordship of Christ has cast the Lordship of God the Father into shadow. The Lord was the common term for God among the Jews in the time of Jesus. κύριος in the LXX was read for Yahweh as well as Adonay many thousand times. So also in the Hebrew synagogues Adonay was read for Yahweh. The change of usage by Paul in applying Lord so ex-

is present and working among the disciples.[1] This also is a constant theme of the other epistles of Paul. We shall omit all such references from our study except when they are inextricably involved in our main theme, the person and work of the Messiah.

These scattered references to the Messiah and his Parousia and to the kingdom of glory are incidental to the body of Messianic material contained in the section now to be considered.

But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, which have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the Parousia of the Lord, shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. But concerning the times and the seasons, brethren, ye have no need that aught be written unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. When they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child;

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clusively to Christ and in carefully abstaining from using it for God the Father was a radical change of an importance which it is hard for any one to exaggerate. It involved the practical substitution of the sovereignty of the Messiah for the sovereignty of God during the Messianic age. cf. Phil. ii. 11. Jesus the Messiah having ascended his throne in person at the right hand of God the Father, all sovereignty has been given into his hands and he reigns as the sovereign Lord of man whom he has redeemed. He is Lord during the Messianic age and Judge at its close.

[1] i. 5, 6; iv. 8; v. 19. In these passages the more fundamental conception of the Holy Spirit appears, in producing the ecstatic state of worship and of prophecy, and also the ethical activity which is so characteristic of Paulinism.

and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief: for ye are all sons of light, and sons of the day: we are not of the night, nor of darkness; so then let us not sleep, as do the rest, but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. (1 Thessalonians iv. 13–v. 10.)

This passage sets forth the doctrine of the Parousia, and the resurrection and judgment connected therewith. The Parousia is with the saints and for the saints. It is therefore connected with the resurrection of the sainted dead. These will rise first, and they will be brought with the Lord when he descends from heaven. The descent from heaven will be accompanied by theophanic signs. These are not those mentioned in the apocalypse of Jesus;[1] but they are modelled after the theophany on Mt. Horeb.[2] They are, (*a*) the shout: this shout may be the commanding voice of the Messiah himself, or the acclamations of the angels and saints; (*b*) the voice of the archangel is probably a summons to the dead to rise; (*c*) the trump of God is similar to the trumpet blast at Horeb, the signal for all mankind to attend. These heavenly calls are responded to by the living saints, who are caught up in the clouds to meet the Lord in the air, and to be ever with him. And thus the Messiah comes surrounded by all his saints, the living and the dead. This is the blessed hope of the faithful. They have already learned that the time is

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[1] See *The Messiah of the Gospels*, pp. 152 *seq.*

[2] Ex. xix. 16–19.

uncertain. They know perfectly from the teachings of Jesus and his apostles that the Day of the Lord will come as a thief in the night. It will come like travail on a woman with child. There will be no escape from it. It brings blessedness to the faithful, the watching, and the sanctified; but sudden destruction to the careless, the sleeping, and the profligate. The Parousia is thus for the faithful the "obtaining of salvation," as the antithesis of "wrath" appointed for those who are unfaithful. This salvation is obtained through the Lord Jesus Christ at his Parousia. It was the purpose of his death that he should obtain this salvation for us. He died for us that we should live together with him. When he died for us his purpose was that we should rise from the dead and live together with him in the kingdom of glory. The work of the Lord Jesus for us in his death, in his resurrection, and in his Parousia, was to obtain for us this salvation and the everlasting life in glory.

This doctrine of the Parousia is original to Paul in its mode of expression, and yet it is a legitimate deduction from the discourses of Jesus, especially those given by Luke.

THE APOCALYPSE OF PAUL.

§ 27. *The patient and believing will be counted worthy of the kingdom at the Revelation of the Messiah. He will come with the angels to be glorified in his saints, but with a flame of fire for the disobedient, who will suffer everlasting destruction from his presence. The Parousia will be preceded by apostasy and also by the revelation of the man of sin, who will oppose all that is holy and will set up his throne in the temple, claiming to be God. He will work according to the working of Satan with miracles and deceitful works. The mystery of lawlessness was*

already at work, but was restrained by an irresistible power for a season, after which the man of sin would be manifested. But he is doomed to Gehenna, and will be destroyed by the breath of the Messiah and the manifestation of his Parousia.

The second Epistle to the Thessalonians gives the apocalypse of Paul. It is a fuller explanation of the doctrine of the Advent contained in the first Epistle, which had been misunderstood. The apocalypse has two parts, (1) i. 3–10; (2) ii. 1–12.

I.

We are bound to give thanks to God alway for you, brethren, even as it is meet, for that your faith groweth exceedingly, and the love of each one of you all toward one another aboundeth; so that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and in the afflictions which ye endure; *which is* a manifest token of the righteous judgment of God; to the end that ye may be counted worthy of the kingdom of God, for which ye also suffer: if so be that it is a righteous thing with God to recompense affliction to them that afflict you, and to you that are afflicted rest with us, at the Revelation of the Lord Jesus from heaven with the angels of his power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus: who shall suffer punishment, *even* everlasting destruction from the face of the Lord and from the glory of his might, when he shall come to be glorified in his saints, and to be marvelled at in all them that believed (because our testimony unto you was believed) in that day. (2 Thess. i. 3–10.)

In this part, the Epistle unfolds still further the doctrine of preparation for the Day of the Lord. The Advent is here conceived of not as a Parousia, but as a Revelation of the Messiah, just as in the first Epistle of Peter,[1] and it is connected with the inheritance of the

[1] See p. 47.

kingdom, just as in the first Epistle to the Thessalonians. The faithful are to be prepared for it by patience and faith, in all their persecutions and afflictions, and so will be counted worthy of the kingdom of God. The kingdom is therefore the kingdom of glory at the Revelation. The Messiah will be revealed from heaven with angels of his power in flaming fire. He will be glorified in his saints and marvelled at in all believers. But the disobedient will suffer punishment, even everlasting destruction from his presence. The Advent to judgment is in the style of the Apocalypse of Daniel.[1] The flaming fire corresponds with its river of fire. The angels are with him here. Only the archangel was mentioned in the advent scene of the previous epistle. The attendance of the angels reminds us of the apocalypse of Jesus,[2] only there they gathered the elect, here they are angels of his power to punish the disobedient.

II.

Now we beseech you, brethren, touching the Parousia of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is just at hand;[3] let no man beguile you in any wise: for *it will not be*, except the falling away come first, and the man of sin[4] be revealed, the son of Apoleia,[5] he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know

[1] Dan. vii. 10. [2] See *The Messiah of the Gospels*, p. 152.

[3] *ἐνέστηκεν*, "is just at hand." The American Revision is preferable to the British Revision, "is now present."

[4] *ἁμαρτίας*; Westcott and Hort read *ἀνομίας*.

[5] *ἀπώλεια* is here a proper name of the place of the lost in Hades = אֲבַדּוֹן. See *The Messiah of the Gospels*, pp 27, 205. He is called the Son of *Apoleia*, because he belongs there, just as one is called Son of Gehenna, Matth. xxiii. 15.

that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only *there is* one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus [1] shall slay with the breath of his mouth, and bring to nought by the manifestation of his Parousia;[2] *even he*, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. And for this cause God sendeth them a working of error, that they should believe a lie: that they all might be judged who believed not the truth, but had pleasure in unrighteousness. (2 Thessalonians ii. 1–12.)

In the second part of this apocalypse, the Thessalonians are warned against thinking that the Day of the Lord, the Parousia, was so at hand that it was impending and at once to come. Here Parousia, referring to the words of the first epistle, takes the place of Revelation used in the first section of this epistle. Certain events must precede it. These are, (1) an apostasy and (2) the revelation of the Man of Sin. The apostasy is the same as that predicted in the apocalypse of Jesus.[3] But the Man of Sin is a new development in the Messianic idea of the New Testament. It has its basis, however, in the anti-Messiah of Daniel,[4] whose judgment scene the apostle evidently has in view in the judgment already considered. It is not without connection with the false Messiahs of the apocalypse of Jesus.[5] But we find no such single figure in any of the predictions of the New Testament thus far considered. The Man of Sin is more fully described than the anti-Messiah of

[1] Jesus is a doubtful reading. It is bracketted in Westcott and Hort.
[2] τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ.
[3] See *The Messiah of the Gospels*, p. 143.
[4] Dan. vii. 25, 26; see Briggs, *Messianic Prophecy*, p. 419.
[5] See *The Messiah of the Gospels*, p. 140.

Daniel, and in somewhat different terms. The title Man of Sin, or Man of Lawlessness, of many MSS., is a Hebraism which indicates that he is a man whose bent and nature are sinful. He is a lawless one, subject to no law and no authority, a transgressor in his very nature. He is an adversary opposing all that is holy. He is arrogant, exalting himself to supremacy. He even goes so far as to make himself an object of worship, setting up his throne in the temple of God and showing himself off as God. In several of these attributes he is like the Satan, the devil, the adversary of the Old Testament and the Gospels; and yet he is not Satan, for he works after his model, using miracles and lying wonders and every form of deceit to lead men astray. He is finally named the Son of Apoleia. This is another Hebraism which indicates that Apoleia is his place. It is like the sons of Gehenna of the discourse of Jesus, only Gehenna is the place of final doom and Abaddon or Apoleia is the prison of the intermediate state.[1] The Man of Sin belongs to the prison of the lost rather than to the world of man. This diabolical man[2] stands in the way of the Advent of Jesus the Messiah. His revelation or manifestation comes first.

The temple of God, in which the Man of Sin is enthroned after his manifestation, would most easily be interpreted as the temple at Jerusalem; and then the apostle would think of the abominable desolator of the Apocalypse of Jesus and of the Apocalypse of Daniel, entering into the temple, taking possession of it as his own, erecting his throne instead of the throne of God in the Holy of Holies and claiming divine worship.[3] We

[1] See p. 62.

[2] Comp. John viii. 44, "Ye are of your father the devil."

[3] See *The Messiah of the Gospels*, p. 147.

would then be obliged to think of the conquest of Jerusalem by the Romans and of a desecration of the holy place at that time, or of some previous desecration of the holy place such as that proposed by Caligula,[1] or Nero.[2] But the features of the Man of Sin in Paul do not in any respect correspond with the Roman desolator. The features are diabolical in a religious and moral sphere, and beyond the realm of politics.[3] Paul never in all his career antagonized the Roman authorities, but rather claimed the rights of a Roman citizen. There is no evidence that he saw in Rome a diabolical power hostile to Christianity, certainly not at so early a stage in his career. The features of the Man of Sin correspond rather with the Pharisaic children of the devil and sons of Gehenna as Jesus paints them in his discourses.[4] The miracle-working does not suggest the Roman empire or any Roman emperor, but points to a false prophet and false Messiah in the sphere of Judaism. Are we then to suppose that the apostle sums up what Jesus said about the false Messiahs and prophets, who were connected with the judgment upon Jerusalem, and concentrates them in his figure of the Man of Sin?[5] Then we should look for the Pharisaic spirit coming to a head in the zealots,[6] and becoming embodied in a monster of iniquity or some monstrosity in connection with the siege of Jerusalem, which had been predicted

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[1] See Spitta, *Urchristenthum*, i., s. 136.

[2] See Schmiedel, *Handcommentar zum N. T.*, ii., s. 30.

[3] See Pfleiderer, *Urchristenthum*, s. 357.

[4] See Matth. xxiii. 15; John viii. 44.

[5] It is noteworthy that the recently discovered Apocalypse of Peter seems to expand the conception of the single man of sin into a number of false prophets. The *ψευδοπροφῆται* are described with the identical terms of our apocalypse, namely *υἱοὶ τῆς ἀπωλείας* and also *υἱοὶ τῆς ἀνομίας*.

[6] See p. 17.

by Jesus and which was the common stock of apocalyptic expectation in the earlier apostolic age.

The epistle represents that this Man of Sin was not yet revealed, but that the mystery of lawlessness was at work which would result in his revelation. The Man of Sin can hardly be a principle or a tendency, for that principle or tendency was then present; but the Man of Sin is the one in which the principle was to culminate and he therefore was not yet present. What was there in the apostle's times that was so much a mystery of lawlessness as that Pharisaic hatred of Jesus and his disciples and that fanaticism of the zealots who raged in revolt against Rome, and who were about to bring total ruin upon the nation of Israel. This mystery of lawlessness was restrained at the time by something that held it in check. This restraining power is new to the apocalyptic ideal. It is thought by some to have been the Roman empire, by others some special emperor, and by still others the decree of God. It was probably the military power of the civil government, which restrained this wicked religious influence from taking head. But this military power would eventually be insufficient to restrain the spirit of lawlessness. It would burst through all barriers and the Man of Sin would come into manifestation. He was to have a short period of dominion and then be destroyed. He was not to be destroyed by the restraining power, or by any other power or person than by the Messiah himself at his Advent. When the Messiah's Parousia is manifested the breath of his mouth will destroy the wicked one. This destruction of the Man of Sin at the Parousia is after the model of the destruction of the anti-Messiah by the Advent of the Son of Man on the clouds, in the Apocalypse of Daniel. We cannot see any fulfilment of this

prediction in the story of the destruction of Jerusalem. Doubtless the foreboding of that destruction gave color and form to the apocalypse of Paul as it did to the apocalypse of Jesus. But the presence of the Man of Sin was not disclosed at that time any more than the presence of the Messiah. The advent of the anti-Messiah of this prediction and the Advent of the Messiah are both alike still in the future, at the End of the age, which the apocalypses always have in view. The spirit of lawlessness which was at work among the Pharisaic zealots has ever been operative, and is still at work in the sphere of religion even in the holy places of the Christian temple, the Church; but we still await the Man of Sin as we await the Messiah. And it is not at all certain that the Church of Rome and the Papacy have the monopoly of this spirit, as the early reformers supposed. The Romanists saw it, at the same time, in the revolutionary and lawless acts and teachings of Protestantism. It is within the range of possibility that the anti-Christ may be born either of Romanism or of Protestantism or of some other type of Christianity which is yet to be developed. When the Man of Sin appears he will be the counterpart of the apostolic description. After his revelation he will continue his supremacy until the Advent of the Messiah, who only can destroy him.

The faithful Thessalonians are "beloved of the Lord," chosen of God "from the beginning unto salvation in sanctification of the Spirit and belief of the truth," "to the obtaining of the glory of our Lord Jesus Christ." [1] This obtaining of the glory of Jesus is at the Parousia of Jesus, and so this salvation unto which they were chosen is the Salvation at the Parousia.[2]

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[1] ii. 13, 14.

[2] See p. 86.

CHAPTER IV.

THE MESSIAH OF THE EPISTLES TO THE CORINTHIANS.

THE Epistles to the Thessalonians were soon followed by the two Epistles to the Corinthians, which in their great bulk, contain a large amount of religious, doctrinal and ethical material. There is no dispute among critics as to these two epistles, so that we need not detain ourselves with questions of criticism. They were written, the first from Ephesus in the spring of A.D. 57, and the second from Macedonia in the autumn of the same year.

The Messianic idea of the first Epistle may be divided into several sections. It will be convenient to consider first the scattered material topically and then the more comprehensive passages by themselves.

THE ONE PRE-EXISTENT LORD.

§ 28. *Christ was pre-existent as the spiritual Rock of Israel in the wilderness, as the original image after which Adam was created, and as the one through whom all things were made.*

The epistle does not refer to the earthly life of Jesus; but there are several passages which seem to imply his pre-existence. (*a*) The most important of these is where the Messiah is in a unique position with God. "There

is one God, the Father, of whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him."[1] There is but one Lord, and he is Jesus the Messiah. The "all things" as distinguished from "we," must refer to things outside the circle of the disciples of Jesus. There is nothing in the context to limit it in any way. The context rather suggests in the antithesis of the one God to the many gods of the nations, and the one Lord to their many lords; and in the reference to meat offered to idols, a reference to the creative activity of God; and if this be so with regard to God, it is most probable that it is so with reference to Christ in the parallel clause.[2] Accordingly the Messiah is the one through whom all things come into being as well as the one through whom his disciples came to be.

(*b*) The headship of the Messiah over man may also be regarded as a headship of original pre-existent authority. "The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God."[3] This is so comprehensive in statement that it goes beyond the range of the disciples and the kingdom of redemption, and points to an original and an essential relation of Christ to humanity as such. The headship of man over the woman is in the context based

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[1] viii. 6.

[2] Bruce, *St. Paul's Conception of Christianity*, p. 339, well says, "The apostle here sets one real θεὸς over against the many θεοὶ λεγόμενοι of Paganism, and one real lord over against its κύριοι πολλοί. And one cannot fail to feel that the title Lord ascribed to Jesus in such a connection is charged with great significance. It seems as if the apostle meant thereby to introduce Christ into the sphere of the truly divine, urged on thereto by the imperious exigencies of his religious faith, and against his prejudices as a Jew in favor of a strict abstract monotheism inherited from his forefathers."

[3] xi. 3.

on the creation of woman out of man.[1] The headship of the Messiah over the man must therefore lie back of the creation of the man. The man was created in the image of God. This image in which he was created is here conceived of by the apostle as the image of the pre-existent Christ. The only question that remains is whether he was conceived of as ideally pre-existent as the archetype of the man or as really pre-existent. The relation between man and woman is a real historic relation. It is most natural to think therefore of a real historical relation of headship between the pre-existent Christ and Adam.

(*c*) The pre-existence of Christ during the Exodus is also taught: They "did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of a spiritual rock that followed them: and the rock was Christ."[2] Back of the manna from heaven and the water from the rock which supplied the physical needs of the Israelites in the wilderness, the apostle sees a spiritual bread and drink in the pre-existent Christ who was the living rock which followed Israel in all their journeys. Doubtless Paul is thinking of the Angel of Yahweh and sees the Messiah really present in that theophanic presence of God.

The Israelites were baptized into Moses in the cloud and in the sea, and after their baptism they ate and drank of the holy feast of manna from heaven and of water from the rock, and thereby drank of the spiritual water and living bread of the pre-existent Messiah. It is evident that the two sacraments, baptism and the Lord's supper, are in the mind of the apostle, and he sees the pre-existent Messiah in the Angel of Yahweh, and the pillar of cloud,

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[1] Gen. ii. 18–23. [2] x. 3, 4.

doing for Israel essentially what the risen and glorified Messiah does for Christians in baptism and the Lord's supper.

These passages do not necessarily imply a real pre-existence. They may be interpreted of an ideal pre-existence. But that is not so simple and natural an explanation.

CHRIST OUR PASSOVER.

§ 29. *Christ was crucified and died for the sins of his disciples, and so bought them with the price of his own blood. He thus became at once the permanent passover feast as well as the covenant sacrifice, of which the disciples are to continually partake until the second Advent. Though crucified, he was the Lord of glory, the power of God and the wisdom of God.*

The death on the cross is mentioned several times incidentally,[1] but more frequently with its saving meaning. Christ was crucified for his disciples,[2] died for the weak brother,[3] "for our sins."[4] The apostle, in his reference to the Old Testament Scriptures, doubtless was thinking of the sin-bearing sufferer of the great prophet of the exile. Twice he reminds the Corinthians, "Ye were bought with a price."[5] The price which was paid for their purchase was the price paid at the crucifixion, the price of the Messiah himself as expressed in his blood and his body.

Paul conceives of the death of Christ as a sacrifice, of the class of peace offerings. He is in accord with the synoptic gospels in representing it as a covenant sacri-

[1] i. 17, 18; ii. 2.
[2] i. 13, *ὑπέρ* (*περί*).
[3] *δι ὃν*, viii. 11.
[4] *ὑπέρ*, xv. 3.
[5] *ἠγοράσθητε τιμῆς*, vi. 20; vii. 23.

fice.[1] He also agrees with Luke in connecting it with the annual passover feast, not only in his account of the institution of the holy supper,[2] but still more distinctly when he says: "For our passover also hath been sacrificed, even Christ."[3] By the death of the Messiah as the sacrificial victim, his flesh and blood were furnished as the passover feast of the new covenant. Thus the Lord's supper has to Paul the double significance of an initial sacrifice of the new covenant, and of the annual passover sacrifice, both of which have their common and essential feature in the communion meals. It is evident, however, that Paul also attaches to the Lord's supper the meaning of the communion meals of the ordinary peace offerings. These were celebrated both among the Hebrews and the Gentiles at all festivals. Whenever, indeed, a feast was given, it was customary to secure the presence of the deity at the feast by the sacrifice of the animal whose flesh they were to eat, as a peace offering. Hence Christians were in danger of communion with the idols of the Gentiles when they feasted with the Gentiles and even when they bought flesh in the market. Accordingly the apostle makes the antithesis between the Christian love feast and the heathen feasts.

The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ? seeing that we, who are many, are one bread, one body: for we all partake of the one bread. Behold Israel after the flesh: have not they which eat the sacrifices communion with the altar? What say I then? that a thing sacrificed to idols is anything, or that an idol is anything? But *I say*, that the things which the Gentiles sacrifice, they sacrifice to demons and not to God: and I would not that ye should have communion with demons. Ye cannot drink the cup of the Lord,

[1] See *The Messiah of the Gospels*, p. 120.
[2] 1 Cor. xi. 23–25.
[3] 1 Cor. v. 7.

and the cup of demons: ye cannot partake of the table of the Lord, and the table of demons. (1 Cor. x. 16–21.)

Thus to Paul the Lord's supper combined the significance of the covenant sacrifice, the passover, and all the communion meals of the peace offerings of the Old Testament. And so the Holy feast was to be constantly celebrated in order to constant communion with Christ and with fellow Christians.

The Lord's supper is to be observed until the second Advent: those who partake of it "proclaim the Lord's death" (and its redemptive meaning) "till he come";[1] and so precious is it and so worthy of reverence that those who partake of it unworthily are "guilty of the body and the blood of the Lord."[2]

The great theme of the preaching at this time was "Christ crucified, unto Jews a stumbling-block, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."[3] The wisdom of God was disclosed when those who were called saw in the crucifixion the mystery of salvation; and the power of God was experienced in the redemptive effects of the blood of the cross. A Messiah who had died a malefactor's death was so contrary to the conception of the Messiah received among the Jews that they stumbled at such a Messiah; and the Greeks found in him not the Messiah of their philosophic expectation, but his antithesis. But the One who was crucified was not a malefactor or a conspirator. He was the ruler whom the Jews had unworthily crucified, he was and ever is the Lord. The Messiah had died, but he had risen and had ascended to a heavenly throne, where he was reigning as the Lord in glory.[4]

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[1] xi. 26. [2] xi. 27. [3] i. 23, 24. [4] ii. 8.

CHRIST THE WISDOM OF GOD.

§ 30. *Paul had seen the enthroned Messiah and he made him his ideal for imitation. Christ as the Wisdom of God is the righteousness, sanctification, and final redemption of those who are in union with him. They become united to him in baptism and are washed, consecrated, and justified in him. They are thereby united with him into one body of which all Christians are members, each with his own special place and gift.*

The mind of the apostle, in this epistle, is directed chiefly to the enthroned Messiah and the redemption flowing from him. He is assured of the reality of his reign. "Have I not seen Jesus our Lord? are not ye my work in the Lord?"[1] He recalls the Christophanies he had witnessed and his successful ministry as evidences of the reality of the Messiah's enthronement. Accordingly Christ is his aim. "Be ye imitators of me, even as I also am of Christ."[2] He reminds the Corinthians of their high calling: "of him are ye in Christ Jesus, who was made unto us Wisdom from God, both[3] righteousness and sanctification[4] and redemption."[5] Christ is the Wisdom of God as comprehending in himself the mystery of salvation. This salvation is a chain of

[1] ix. 1. [2] xi. 1.

[3] i. 30. The R. V. *and* favors the view that Wisdom is one of four terms in their order; but the structure of the sentence in the original favors the separation of Wisdom from the other three terms as in the margin of the R. V. See Edwards' *Comm. on* 1 *Cor.*, p. 40.

[4] ἁγιασμός, Sanctification is sometimes the sanctification of consecration at the initiation of the Christian life, as i. 2; vi. 11; vii. 14; at other times the process of making holy, as 1 Thess. v. 23; Rom. vi. 19, 22, etc. The order of terms here favors the latter.

[5] ἀπολύτρωσις is also sometimes the initial redemption by union with Christ. Rom. iii. 24; Eph. i. 7; Col. i. 14; Heb. ix. 15; at others the final redemption at the Parousia. Luke xxi. 28; Rom. viii. 23; Eph. i. 14; iv. 30. It is here the latter. See Weiss, *Bib. Theo.*, § 80, 8.

three great links, righteousness, sanctification, and redemption. Christ is our righteousness as the ever-abiding cause of our being justified and of our remaining justified until the work of sanctification is complete. He is our sanctification, because he is the ever-living source of the transforming grace which is ever sanctifying us and which will make us holy, prior to the Day of judgment. He is our redemption also, because when our sanctification has been completed at his Advent, we will receive the redemption purchased for us, will be approved in the judgment, and will obtain an entrance into the kingdom of glory.

In a later passage Paul looks at the beginning of the Christian life and says to the Corinthians, "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." [1] The washing is the washing of baptism, here as elsewhere connected with the divine Spirit.[2] The washing of baptism in the Spirit accomplished two things for the Corinthians: sanctification and justification. Sanctification is first mentioned because it is more closely connected with the washing of the persons of the baptized. It is the consecration or solemn setting apart of the baptized, when they are then initiated into Christ. Justification is what is accomplished for them on the divine side in the presence of God through the righteous name of Christ.

The union with Christ, in whom is wrapt up all the wisdom of salvation, involves a membership in Christ which is so intimate that it is most suitably compared to the parts of a body. Christ and his disciples are members of the same body. The body is his body and

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[1] vi. 11.

[2] See p. 58.

they are members of it. "Know ye not that your bodies are members of Christ?"[1] Even the bodies of Christians are a part of this mystic membership. The whole of the disciples thus constitute one body. "For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body."[2]

Baptism by water and by the Spirit of God thus attaches each disciple in turn to the mystical body of Christ. This body is one and it is Christ's body. No one can become a member of it without this baptism; just as Jesus said no one could enter the kingdom of God without it.[3] Each disciple has his part to do in the organism of the body and he should be content to do the work assigned him in humility, fidelity, and brotherly love. "There are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all."[4] "Now ye are the body of Christ, and severally members thereof."[5]

THE INHERITANCE IN THE KINGDOM.

§ 31. *The Holy Spirit unites believers in the one body of Christ, dwelling in each one as in a temple of God. The kingdom of God is the kingdom of glory at the Parousia. The Church of God is the organized body of Christians in this age of the world.*

The work of the divine Spirit is so closely identified with the work of the Messiah that it is not easy always

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[1] vi. 15. [2] xii. 12, 13.
[3] See *The Messiah of the Gospels*, p. 261. [4] xii. 4–6. [5] xii. 27.

to distinguish them. The Holy Spirit is ever present in the disciple. "Know ye not that ye are a temple of God, and *that* the Spirit of God dwelleth in you?"[1] "Know ye not that your body is a temple of the Holy Spirit which is in you?"[2] The body of each disciple is a temple of God, and the Holy Spirit dwells in each one as did the theophany of glory in the ancient temple at Jerusalem. This is in accord with the prediction of Jesus in the discourse respecting the Paraclete.[3]

In connection with the work of the indwelling Christ and the Holy Spirit we may consider the doctrine of the kingdom of God and the Church of God. The kingdom of God is used four times in this epistle and always as an inheritance[4]—it is therefore the kingdom of glory of the second Advent. In place of the kingdom of grace or the kingdom of God prior to the Advent, Paul uses the *Church of God*,[5] which in these passages does not refer to local congregations; but to the whole body of Christians organized in one great congregation before God and so God's congregation. This is in accordance with Paul's address to the elders of Ephesus[6] and also the use of Church in the Gospel of Matthew.[7]

THE FIERY JUDGMENT OF THE PAROUSIA.

§ 32. *The Parousia is near, the ends of the ages have come upon the writer's generation and they are to await it without entangling themselves in worldly affairs. Then there will be a judgment of the Church and each one will be rewarded according to his work. The gold, silver, and*

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[1] iii. 16. [2] vi. 19.
[3] See *The Messiah of the Gospels*, p. 291.
[4] iv. 20; vi. 9, 10; xv. 50. [5] x. 32; xi. 22; xv. 9.
[6] See p. 81. [7] See *The Messiah of the Gospels*, pp. 190 *seq.*

precious stones, the truly excellent will abide the fire, but the wood, hay, and stubble, the profitless disciples, will be consumed. In view of this judgment Church discipline is to be conducted. The world passeth away as a shifting show. Only those in harmony with the Messiah will abide.

The apostle, in the beginning of his epistle, represents Christians as "waiting for the Revelation of our Lord Jesus Christ; who shall also confirm you unto the end, *that ye be* unreprovable in the Day of our Lord Jesus Christ." [1] This attitude of waiting is in accordance with the exhortation of Jesus and of Peter, and the appropriate position of Christians in view of the Advent.[2] The apostle expects that they will be confirmed so as to be unreprovable at that time. This corresponds with the teaching of the Epistles to the Thessalonians that they were then to be unblamable in holiness and wholly sanctified.[3] The Advent appears in three different terms. Revelation [4] has been used in the Epistle to the Thessalonians as a synonym to Parousia and Epiphany, the three being combined in the Pauline Apocalypse.[5] The End is familiar to us from the Apocalypse of Jesus.[6] The Day of the Lord Jesus [7] in the epistles of Paul takes the place of the Day of Yahweh of the Old Testament, and is pre-eminently the Day of judgment.

This doctrine of the judgment of Christians is taught more fully in the following passage:

According to the grace of God which was given unto me, as a wise masterbuilder I laid a foundation; and another buildeth

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[1] i. 7, 8. [2] See p. 65. [3] See p. 85. [4] ἀποκάλυψις.
[5] See p. 91. [6] See *The Messiah of the Gospels*, p. 142. [7] See p. 87.

thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ. But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest: for the Day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is. If any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire. (1 Corinthians iii. 10–15.)

The apostle here uses the familiar figure of the temple for the Church. The foundation is the Messiah. The apostles are the builders and their work is carried on by the disciples. That which is built into this building is living stones which, in accordance with the Messiah as the foundation and the use of the figure elsewhere, are disciples.[1] These disciples are mixed in character. Some are of various degrees of excellence, represented by gold, silver, and precious stones. These will endure the test of the fires of judgment. Here the apostle conceives of the judgment as by fire in accordance with the second Epistle to the Thessalonians.[2] Some of the disciples are worthless, mere wood, hay, stubble, poor combustible material which will be consumed in the fiery judgment. The epistle takes the same view as the first Epistle of Peter, that the righteous will have difficulty in being saved when the judgment begins at the temple of God.[3] The apostle has a warning to the builders that they take care to build with excellent material, else when they are saved themselves they will see their work perish in its worthlessness.

Christians are to keep this Day of judgment in view, and therefore not be hasty in their own judgment.

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[1] So Bengel, Hoffmann, *et al.* [2] See p. 91. [3] See p. 60.

Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God. (iv. 5.)

The apostle urges the Corinthians to conduct their church discipline in view of this judgment:

For I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the Day of the Lord Jesus. (v. 3–5.)

The Day of the Lord Jesus is the Day of judgment and of salvation. That day can be endured only by those who are blameless. The sinful must, by discipline, be brought to repentance and reformation or they cannot be saved. The casting out of the guilty by the congregation is a delivering over to Satan with this end in view. It is a temporary punishment for an eternal salvation. This temporary punishment is in the name of the Messiah by virtue of his power, granted to the disciples gathered together in his name. It is the exercise of discipline in accordance with the command of Jesus himself.[1] In view of this same Day of judgment, Christians are warned not to go before the judgment seat of the heathen for judgment of their affairs; but to let wise men among themselves judge among them.

Know ye not that the saints shall judge the world? and if the world is judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more, things that pertain to this life? (vi. 2, 3.)

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[1] See *The Messiah of the Gospels*, p. 193.

In the Day of judgment the saints, the sanctified Christians, will take part with the Messiah in his judgment,[1] and in that judgment there will not only be men to be judged, but also angels.[2]

The apostle, as we have already seen, teaches the imminence of the Advent. Accordingly he warns the Corinthians, as he had warned the Thessalonians, to order their daily life in view of it.

But this I say, brethren, the time is shortened, that henceforth both those that have wives may be as though they had none; and those that weep, as though they wept not; and those that rejoice, as though they rejoiced not; and those that buy, as though they possessed not; and those that use the world, as not abusing it: for the fashion of this world passeth away. (1 Cor. vii. 29–31.)

It is evident that the apostle looks upon the interval between himself and the Advent as very short, so short that the time had been cut off or shortened by God. This shortening of the time reminds us of the shortened time of the affliction in the Apocalypse of Jesus,[3] and the broken week of Daniel.[4] In view of this brief interval, men are to live as free as possible from worldly anxieties and cares. The world is like a show or theatrical representation, which is presented for a moment for the purposes of the play, is then shifted and passes away forever. In this passage Paul warns his readers against worldly entanglements. In another passage he warns them from tempting God by murmurs and sin in view of the same Day of judgment.

Neither let us tempt the Lord, as some of them tempted, and perished by the serpents. Neither murmur ye, as some of them

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[1] See p. 85.

[2] See pp. 61, 65.

[3] See *The Messiah of the Gospels*, p. 149.

[4] *Messianic Prophecy*, p. 426.

murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for our admonition, upon whom the Ends of the ages are come.

(x. 9–11.)

These Ends of the ages that have come upon the generation in which Paul lived, are Ends of the ages prior to the judgment of the world. He here conceives that he and the Corinthians are living in the days of the End, as in the previous passage he stated that the time had been cut off and shortened. So Peter speaks of the Last of the Times.[1] The judgment is very near and Christians are to beware lest they perish in it, as the Israelites perished by divine judgment when they tempted God and murmured against him.

THE DELIVERY OF THE COMPLETED KINGDOM TO THE FATHER.

§ 33. *Jesus came from heaven as the second Adam, a life-giving spirit. He died, was buried and rose again on the third day, the first-fruits of the dead. He ascended to heaven and reigns there until all things have been reduced to submission. Death the last enemy will be destroyed at his Parousia and Revelation. Then the dead will rise and the living will be changed at the blast of the trumpet and the bodies of all will be transformed into the image of the heavenly body of the Messiah himself. The mediatorial kingdom having been completed, it will be delivered up by the Messiah to the Father, and God will reign supreme over all. The Lord cometh.*

The doctrine of the resurrection of the righteous dead, of the 15th chapter, is a fuller unfolding of the doctrine contained in the Apocalypse of Paul in the second

[1] See p. 46.

Epistle to the Thessalonians.[1] The resurrection of the Messiah has been briefly referred to in a single passage, "God both raised the Lord, and will raise up us through his power."[2] In the first section of the fifteenth chapter (1–11) a brief reference is made to the death of Christ for our sins in order to lay stress upon his resurrection on the third day. Paul here mentions six Christophanies to the apostles and others; (*a*) to Cephas;[3] (*b*) to the twelve;[4] (*c*) to more than five hundred brethren; (*d*) to James; (*e*) to all the apostles;[5] and (*f*) to Paul himself.[6]

These six are all of the same class. Paul does not distinguish his seeing of the risen Christ from that of the others, except to say that it was the last of the series. The third and fourth have nothing to correspond with them in the Gospels. These witnesses to the risen Christ, which Paul reports, establish sufficiently to his readers the reality of the events.

In the second section (12–19) the apostle shows that the resurrection of the Messiah and the resurrection of Christians from the dead are so inseparably connected that to deny either of them is to deny both of them.

In the third section he advances to new and higher conceptions.

But now hath Christ been raised from the dead, the firstfruits of them that are asleep. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits; then they that are Christ's at his Parousia. Then *cometh* the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished

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[1] See p. 90.
[2] vi. 14.
[3] See Luke xxiv. 34.
[4] Luke xxiv. 36–43 = John xx. 19–23.
[5] Possibly the same as Acts i. 6–8.
[6] See pp. 70, 103.

all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. For, He put all things in subjection under his feet. But when he saith, All things are put in subjection, it is evident that he is excepted who did subject all things unto him. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

(1 Cor. xv. 20–28.)

This passage distinguishes four stages in the work of the Messiah, the resurrection, the reign, the second Advent, and the delivering of the kingdom to the Father. In the first stage the Messiah was raised from the dead as the firstfruits of the dead. That implies a whole harvest of the dead rising after him when the season of the reaping had come.[1] There is an antithesis between the first Adam and the second Adam which seems to be original to the apostle Paul. It meets us here for the first time. It will recur again and again in the writings of Paul; but not elsewhere in the New Testament. It is doubtless based on the conception of the Son of Man in the usage of Jesus, and the Son of Man of the apocalypses of Daniel and of Enoch.[2]

Through the first Adam came death into the world. In him, by virtue of the descent of all men from him and of their union in him in one original germ of life, all men die. Through Christ life came. Christ, with all the children of Adam, descended into the tomb and the abode of the dead. But the second Adam rose from the abode of the dead, came forth from the tomb, and brought life into the world. In Christ all shall be made alive. The apostle does not say all who are in Christ

[1] Milligan, *The Resurrection of the Dead*, p. 43, rightly sees underlying this imagery, the offering of the 'Omer sheaf according to Lev. xxiii. 10-12.

[2] See Beyschlag, *Neutest. Theologie*, ii., s. 63.

shall rise, but in Christ all shall rise. The resurrection is therefore for all men, just as in the antithesis death is the common doom of all men in the first Adam. The life which came through Christ is as universal as the death which came through Adam.[1]

But there is an order in the resurrection. Christ is the firstfruits—then they who belong to Christ at his Parousia. The harvest of the dead who belong to Christ will not be until the Parousia. But what about those who do not belong to Christ? They are not included among those who rise in the harvest of the Parousia, according to the apostle's conception here. Is there an aftermath for the tares of the harvest of the dead? Such a thought may have been in the background of the apostle's thought, but it does not appear in his argument.

Between the resurrection of the Messiah and the resurrection of the saints at the Parousia is the reign of the Messiah. The reign is here conceived of as a holy war of conquest of enemies. One enemy after another is subdued under his feet. Every rule, every authority, every power, every different gradation in rank and influence in the angelic world will be subdued each in its

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[1] Milligan, *The Resurrection of the Dead*, pp. 46 *seq.*, maintains that the verb ζωοποιηθήσονται cannot mean simply "shall be raised from the grave"; but that it always in the New Testament when applied to persons bears the pregnant meaning "shall be made alive with spiritual and eternal life." He refers to John v. 21; vi. 63; Rom. iv. 17; viii. 11; 1 Cor. xv. 45; 2 Cor. iii. 6; Gal. iii. 21, as "conclusive upon the point." But a careful examination of these passages has convinced me that they are not so conclusive. Three of them, John v. 21; Rom. iv. 17; viii. 11, simply refer to the resurrection of the dead; three others, John vi. 63; 2 Cor. iii. 6; Gal. iii. 21, refer to spiritual resurrection. I cannot see that any of them has the comprehensive meaning, including both resurrections and a spiritual and eternal life beyond. The context of our passage, as well as that of ver. 45, shows that the reference is to physical resurrection and not to spiritual resurrection or a comprehension of the two.

turn. The last enemy will not be subdued until the Parousia itself. The last enemy of the Apocalypse of Paul was the Man of Sin, the anti-Messiah.[1] The Man of Sin is overlooked here. Possibly he was one of those enemies subdued before the last. He is lost sight of in the contemplation of the last great enemy. Even the devil does not appear. He also may be included in the prior angelic enemies. Death is greater than both of them or than all others. Death the last enemy is abolished at the Parousia. The End has now come. The work of the Messiah has been completed, the kingdom has been conquered in all its wide extent of heaven and earth, every enemy subdued, all his people redeemed. Death and all other enemies are dead under his feet. His disciples are living and triumphant at his side. The kingdom is complete and perfect in holiness. What will he do with it? He will present it as his crown of rejoicing into the hands of the Father. He has accomplished his Messianic mission, his mediatorial work, and now at the head of all his redeemed he puts himself and them in the meekness of his highest glorification, at the feet of the Father, that God may be all in all.

In the fourth section (29–34) the apostle briefly contrasts his own dying daily in view of the resurrection with the sensuous life of those who have no hope in the resurrection.

In the fifth section (35–49) he compares the dead with seed sown in the ground.[2] The thought here is an unfolding of the first-fruit and harvest of the previous context. As seed goes before harvest, so death must precede resurrection. The manner of body at the resur-

[1] See p. 89.

[2] Jesus uses the same figure of speech in the Gospel of John for his own death. See *The Messiah of the Gospels*, p. 287.

rection will be as different from the manner of the first body as the life into which they rise will be different from the present life. There are different kinds of flesh and there are different kinds of bodies. God gives each such a body as may please Him. These preliminary statements are in order to the more positive description of the resurrection of the dead.

It is sown in corruption ; it is raised in incorruption : it is sown in dishonour ; it is raised in glory : it is sown in weakness ; it is raised in power : it is sown a sensuous [1] body ; it is raised a spiritual body. If there is a sensuous body, there is also a spiritual *body*. So also it is written, The first man Adam became a living soul. The last Adam *became* a life-giving spirit. Howbeit that is not first which is spiritual, but that which is sensuous ; then that which is spiritual. The first man is of the earth, the second man is of heaven. As is the earthy, such are they also that are earthy : and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. (xv. 42–49.)

In the sowing in death, the corruption, the dishonor, the weakness of the sensuous body inherited from the first Adam, all appear. These qualities find their destruction in death. There is, however, something in man that is separable from this corruption, dishonor, and weakness, something which death does not destroy. There abides after death, in the body as in the seed which is sown, a germ of life. In the resurrection this germ of life appears with a spiritual body superior to death with qualities antithetical to those of the sensuous body, with incorruption, glory, power. This spiritual body is a heavenly body and not a sensuous body or an earthly body.

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[1] The A. V. and R. V. "natural" conveys a false sense. *ψυχικός* adj. of *ψυχή* = נֶפֶשׁ, implies, in Biblical usage, the inner nature of man nearest to the senses and whose seat is in the blood. Milligan, in *l. c.* p. 150, happily suggests "sensuous."

The first man Adam was made of the earth and was earthy in the substance of his body. He became a living sensuous being, his sensuous nature being in the blood of his flesh, according to the conception of the Pentateuch.[1] All his descendants in their bodies were also earthy, and sensuous in their substance of flesh and blood. The second man, the Messiah, is from heaven. As the second Adam he became a life-giving spirit.[2] Christians have first the earthy and sensuous body com-

[1] Gen. ii. 7; Deut. xii. 23. The association of נפש = ψυχή with the blood is doubtless the reason for the use of ψυχικός in this passage.

[2] There is considerable difference of opinion among scholars as to the question when the second Adam became "a life-giving spirit" and "of heaven." The statements of the text and context do not decide the question for us. It is not at all certain that Paul thought of the question, still less that he decided it. It is not, therefore, a question of Paulinism, but a question of speculative theology in which we may use other sources of knowledge. The general opinion, as expressed among others by Meyer; Schmidt, *Paulin. Christ.*, s. 108; Vincent, *Word Studies*, iii., p. 284; Milligan, *The Resurrection of the Dead*, pp. 182 *seq.*; Bruce, *St. Paul's Conception of Christianity*, p. 331, refers it to the resurrection of Christ with the view that he was born with a sensuous earthly body, but rose from the dead with a spiritual, heavenly body with life-giving power. On the other hand, Baur, *Paulus*, ii., s. 268; Pfleiderer, *Urchristenthum*, s. 211; Beyschlag, *Neutest. Theologie*, ii., s. 64; Schmiedel, *Handcom.*, ii., s. 168, *et al.*, think of the pre-existent ideal archetypal second Adam coming from heaven with a life-giving spirit. Edwards, *Com. on First Corinthians*, p. 444, refers it to the Incarnation; and Beet, *Com. on First Corinthians*, *in loco*, to the second Advent. It is quite true that the Messiah does not in fact become a quickening-spirit to mankind until the resurrection of the dead at the Parousia; that he first took his position at the head of redeemed humanity as a heavenly life-giving spirit when he rose from the dead and was enthroned in heaven; and that he first appeared to men as a life-giving spirit when he rose from the dead. But, in accordance with John x. 18, Christ must have been a life-giving spirit before his resurrection, or he could not have had authority to lay his life down and take it again. According to John v. 21, the Son had in himself as the Son the power to quicken whom he would. The life-giving power was not communicated to the Son when the Father raised him from the dead; but it belonged to the Son as the Son of the Father. Accordingly that principle of life must have entered the world with him. He became the second Adam, the man from heaven at his incarnation; just as he was born as the Messianic king. But he did not begin his reign until his ascension. He does not in fact become a life-giving spirit to men until the Parousia.

posed of flesh and blood inherited from the first Adam, which is buried in the grave, but afterward at the Parousia they will have a heavenly body animated by a living spirit. The image of the heavenly and spiritual Messiah is the goal of the transformation at the resurrection, just as the image of the earthy and sensuous Adam was the original likeness borne during the earthly life. The difference between the heavenly body and the earthly body is not therefore in the form of the body, but in the substance of which the body is composed, the earthly body being composed of earthly material of flesh and blood; the heavenly of spiritual material without flesh and blood.[1]

The last section (50–58) carries on the doctrine of the resurrection to its climax.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory.[2] O Death,[3] where is thy victory? O Hades,

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[1] I cannot agree with the view of Wendt, *Die Begriffe Fleisch und Geist*, s. 131, adopted by Dickson, *St. Paul's Use of the Terms Flesh and Spirit*, pp. 432 *seq.;* that Paul is thinking of diversity of form and appearance of the bodies rather than of diversity of substance. The reference to flesh and blood in ver. 50 shows that Paul excludes flesh and blood from the substance of the spiritual heavenly body.

[2] Is. xxv. 8. The apostle here gives the passive for the active in the original Hebrew and "unto victory" for the Hebrew "forever," which do not modify the sense in anything essential.

[3] Hos. xiii. 14. The best Greek MSS. followed by Tischendorf, Westcott and Hort, and others read "death" for the "Hades" of the less valuable MSS.

where is thy sting? The sting of Death is sin; and the power of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not vain in the Lord. (xv. 50–58).

Flesh and blood, the characteristic substance of the earthly body, cannot inherit the kingdom of God. The body which enters the kingdom of glory must be of a substance in which flesh and blood have no part. The dead rise at the resurrection with heavenly bodies in which a heavenly substance has taken the place of the substance of flesh and blood.

But some will be alive on the earth, at the time of the resurrection, in their earthly bodies; what shall become of these? They will be changed in a moment. When the trumpet shall sound the dead will rise with heavenly bodies, and the earthly bodies of those living will be transformed into heavenly bodies; and so the living and the dead in one vast congregation will live in heavenly bodies after the image of the heavenly body of the Messiah; and death will be abolished forever.[1]

But the LXX follows the Hebrew in reading Hades for Sheol. This substitution is very strange. It looks like a copyist's mistake. It would be easier for him to change Hades into Death than the reverse. The apostle had no reason for the change. It was rather in his interest to retain Hades. This is a case in which the more difficult reading and intrinsic probability should prevail over the external evidence. The apostle substitutes victory for penalty of the LXX and plagues of the Massoretic text. This was doubtless an assimilation to the victory of the previous citation.

[1] But what of the bodies of those who do not belong to Christ and who do not share in the glory of the resurrection? The apostle seems not to have thought of them in this connection. They are to share in the resurrection. They are included in the all who will be made alive in him. They will not rise in bodies of flesh and blood; they also will have bodies transformed in substance so as to correspond with the new condition under which they will be placed. But the image of Jesus Christ cannot be their model. Their model may be that of the evil spirits, and their substance like that of those who are doomed to the Gehenna of fire.

The continuance of the dominion of Death until the Parousia seems to be out of accord with the teachings of Jesus in the Gospel of John, who represents that believers are delivered from the power of death when they first believe, and so they can no longer die. But Jesus is teaching a spiritual resurrection of the redeemed during their abode in the earthly body. The bodies of the righteous and the wicked alike remain in their graves until the voice of the Messiah calls them to the universal resurrection. Paul is here thinking of the resurrection of the last Day and of the kind of bodies which will come forth at the blast of the trumpet. A transformation is necessary. Not the flesh and blood of an earthly body will come forth, but a heavenly body, spiritual, incorruptible, glorious, powerful, in substance like the heavenly body of the reigning Messiah. This transformation takes place in a moment. The trumpet[1] will sound the summons and all the righteous, living and dead, will hear it.[2] The living and the dead are distinguished here as in the first Epistle to the Thessalonians. The dead, having put away, in the grave, properties subject to death, the living cast them off in a moment. Both assume at the same time the heavenly body. The apostle limits his vision to the resurrection of the righteous. He leaves out of view the resurrection of the wicked and the judgment of the wicked living and dead. He does not here see the combustion of the earth and the transformation of nature. All these are in the darkness of the background of his vision of glory.

The Epistle concludes with an Aramaic phrase, Maran-

[1] The same trumpet as we have met in the first Epistle to the Thessalonians.

[2] This trumpet-call is the same as the voice of the Messiah in the Gospel of John. See *The Messiah of the Gospels*, p. 273.

atha,[1] which seems to have been a watch-word among the early Christians.

THE SECOND EPISTLE TO THE CORINTHIANS.

There are several passages in which the Messianic idea of this epistle is fully presented; but a large amount of material is found in detached passages and in incidental references.

THE MESSIAH BECAME POOR FOR US.

§ 34. *The Messiah, who was rich in a pre-existent life, became poor in an earthly life in order to enrich his disciples. He was meek, gentle, and sinless. God in Christ was reconciling the world unto Himself, not reckoning their trespasses, but the righteousness of Christ. God made the sinless Messiah sin. He died suffering the death-penalty of sin and all men died in him. On account of his righteousness he was raised from the dead, and all in him were raised also as new creatures into a new and Christlike life.*

The pre-existence of the Messiah is taught in a suggestive passage.

> For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich. (2 Corinthians viii. 9.)

Christ was not rich during his ministry or during his youth. He was poor throughout his earthly life. He was not poor through necessity, but his poverty was a voluntary poverty. He did not first become poor when he began his ministry after his baptism. He had no

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[1] Μαράν ἀθά = מרנא אתא, *the Lord doth come*, or as others, *our Lord come.*

riches to divest himself of at that time. He became poor when he began his earthly life. His riches were prior to his earthly life in a pre-existent life with God. He became poor when he entered the world, with a definite purpose to enrich his disciples. This enrichment was not in earthly goods, but in the same riches he himself originally possessed. He became poor, in this world, in order that his disciples might become rich in the heavenly world.[1]

Two references are made to the character of the Messiah as he appeared in his earthly life: "the meekness and gentleness of Christ," [2] and "him who knew no sin." [3] It is not to be assumed, however, that these characteristics are not those of the enthroned Christ also.

The sufferings and death of Christ are more frequently mentioned. Paul says to the Corinthians, "For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ." [4] The sufferings of Christ are shared in by his disciples, as he himself predicted, and they abound unto them in manifold persecution. Yet the comfort from the enthroned Messiah also aboundeth. Similarly Paul represents himself and some at least of his readers, as "always bearing about in the body the putting to death of Jesus, that the life also of Jesus may be manifested in our body. For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh." [5] The experience of Jesus in dying and rising from the dead is to be their experience. They live as men condemned to death for Jesus' sake, but the resurrection life of Jesus will be manifested also in their bodies.

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[1] See Beyschlag, *Neutest. Theologie*, ii., s. 76.
[2] x. 1. [3] v. 21. [4] i. 5. [5] iv. 10, 11.

The same is taught again at the close of the epistle: "He was crucified through weakness, yet he liveth through the power of God. For we also are weak in him, but we shall live with him through the power of God toward you."[1]

The Pauline doctrine of the death of Christ is stated quite fully in a passage now to be considered.

For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died; and he died for all, that they which live should no longer live unto themselves, but unto him who for their sakes died and rose again. Wherefore we henceforth know no man after the flesh: even though we have known Christ after the flesh, yet now we know *him so* no more. Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new. But all things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not reckoning unto them their trespasses, and having committed unto us the word of reconciliation. We are ambassadors therefore on behalf of Christ, as though God were intreating by us: we beseech *you* on behalf of Christ, be ye reconciled to God. Him who knew no sin he made *to be* sin on our behalf; that we might become the righteousness of God in him. (2 Corinthians v. 14-21).

The doctrine of the passage depends upon the nature of the union with Christ which is here taught. The use of *all* and the *world* would seem to imply an interest of all men, of the entire world in Christ's work. He died for all, and it is the world God reconciles to Himself in Christ. But if that be true with regard to the death of Christ it cannot be true with regard to the living here; for there is a limitation in the phrases "they which live," and "if any man is in Christ." The most comprehensive statement is that "God was in Christ reconciling the

[1] xiii. 4.

world unto himself." This is partially defined as "not reckoning unto them their trespasses." This does not teach that the world in its entirety will be finally reconciled to God, but that the aim of the reconciliation is the world as a whole, and that the world is looked at by God in Christ as reconcilable, their trespasses not being reckoned to them, because there is in Christ superabounding righteousness which covers over and hides the trespasses of the entire world.

God made his Son to be sin "that we might become the righteousness of God in him." There is a reckoning to men of righteousness which overlays the reckoning of their trespasses. There is an approval of the righteousness of the Messiah as the righteousness of God which involves the reckoning of righteousness and the non-reckoning of trespasses to all. This is clearly stated in the antithesis between sin and righteousness. The Messiah knew no sin, and yet God made him sin. God made him sin "on our behalf," because the Messiah being one with us, became involved with us in the consequences of sins which were not his, but ours. As one with the race of men the second Adam was made the sin of the race. Accordingly he suffered the penalty of the sin of mankind. He died for the sin of mankind. When he died all men died in him. It seems to be improper to limit the universal reference of the death of Christ here, whether it can be done elsewhere or not. It was for all, for the world, for mankind. If Christ died for all, why should all die? Some seek to answer this question by regarding the death and the life in Christ as ethical, as the moral renewal of mankind.[1] But the ethical and the physical are combined in the representation. Christ died

[1] Stevens, *Pauline Theology*, p. 232.

a physical death in order that he might rise from the dead in physical life. There is nothing saving in his death as such. As Westcott says in a passage quoted and endorsed by Milligan: "The crucifix with the dead Christ obscures our faith. Our thoughts rest not upon a dead, but upon a living Christ."[1] If Christ had remained dead, all men would have remained dead with him.[2] It is because his death issues in resurrection that it is redemptive. Christ died a physical death and suffered for the sin of the world. All who died in him were therefore relieved from that death as a penalty. Accordingly they no more suffer the penalty of death. Death ceases to be a penalty by the death of Christ. He has taken away sin, the sting of death. It is no longer a penalty involving imprisonment, punishment, judgment—it is the gateway of life,[3] it is the guarantee and pledge of a resurrection. The resurrection of Christ gained physical life and resurrection. This involves the universal resurrection of the Day of judgment. But prior to that universal resurrection of which Christ's is the firstfruits, described so fully in the previous epistle,[4] there is a spiritual resurrection. In this spiritual resurrection, this ethical change, all men do not share. There is a mystical body of Christ, union in which is necessary for this resurrection. This ethical life is emphasized in our passage. "*If any man is in Christ he is a new creature.*" He is a new creature here as he is a new-born man in the discourse of Jesus.[5] As such he lives in Christ, no longer in the old self—he lives unto Christ and not unto himself. "All things are become new."

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[1] Milligan, *The Ascension*, p 349.
[2] Beyschlag, *Neutest. Theologie*, ii., s. 131.
[3] Weiss, *Bib. Theo.*, § 80 *d*.
[4] See p. 112.
[5] See *The Messiah of the Gospels*, p. 261.

He is no longer after the flesh as he used to be. He lives for Christ.

It lies in the very nature of the case, that, as the connection of all men with the first Adam is physical and moral, involving sin and death; so our connection with the second Adam should be both physical and moral. Our physical connection involves physical resurrection from the dead at the Parousia. Our moral connection involves spiritual and moral death and resurrection when first we believe in him. All men have the physical benefits of Christ's death. Only those who become united to him by faith and baptism in the ethical mystic union have the spiritual benefits.[1]

AT HOME WITH THE LORD.

§ 35. *Jesus is the Son of God, the Messiah. Every thought is to be brought into captivity to him. Believers are the temple of the living God, epistles of Christ written by the Holy Spirit. Paul was caught up to the heavenly paradise. At death he expects to receive a new and heavenly body and to be at home with the Lord. During this life*

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[1] Bruce, *St. Paul's Conception of Christianity*, p. 176, well says: "Thus, because Christ was made sin for us by subjection to death, therefore, *ipso facto*, God was in Christ reconciling the world unto Himself, not imputing unto men their trespasses. So again, because Christ was made subject to temptation arising from the flesh, God condemned sin in the flesh, declared that the dominion of the flesh, as of the law, must take end, and be replaced by the benign dispensation of the Spirit. In a word, at whatever point in our low estate Christ comes in contact with us, in life or in death, His touch exercises a magical emancipating influence, beneficently altering in relation to God the situation of the world.

"But this is not the whole truth. The objective change takes place with a view to a corresponding subjective one, without which the former would remain an abstract ideal and a barren benefit. The objective privilege must be subjectively realized. The position of sonship must be accompanied with the spirit of sonship, otherwise I shall be a slave of legalism, though living in the era of grace. The general amnesty which ensued from Christ having been made sin must be realized individually as a divine forgiveness of personal sin."

believers are being transformed by the glory of the Messiah into his image. It is the aim of the living and the dead alike to be well-pleasing to Christ before whose judgment-seat they must stand at the resurrection.

Paul expresses his faith in God "who raiseth the dead," [1] and his confidence that he and his Corinthians will glory in one another "in the Day of our Lord Jesus." [2] He preached Jesus Christ as the Son of God, the Messiah.[3] The Holy Spirit is an earnest in the hearts of believers.[4] In the third chapter he represents that believers are epistles written with the Spirit of the living God.[5] He contrasts the glory shining from the face of Moses with the glory shining from the face of Christ. The glory of Moses was transient, and needed to be veiled to hide its gradual disappearance; but the glory reflected from the face of Christians is permanent, they have constant access with unveiled faces into the presence of the glory of the enthroned Messiah.

> Now the Lord is the Spirit: and where the Spirit of the Lord is, *there* is liberty. But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.
>
> (iii. 17, 18.)

The apostle here teaches that Christians are admitted to the presence of the Messiah, as Moses was into the tabernacle of God, with unveiled faces, so that they look upon his glory. This glory is not transient. It does not fade away from their faces, as the glory faded from the face of Moses. They have no need to veil their faces as he did. It is a glory that abides upon them. Their faces are like a mirror reflecting the glory of the

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[1] i. 9. [2] i. 14. [3] i. 19. [4] i. 22. [5] iii. 3.

Messiah. But the glory is not merely to be reflected. It is a glory to be appropriated. It transforms the disciple into the same image, into the glory of the Lord. The glory of the Lord, imaged in the disciple at the Parousia, is the ultimate aim of the transformation. It is accomplished through the working of the Messiah himself; it is a transformation that proceeds from the glory of the Messiah and has its goal in the glory of the Christian. The Messiah as the Lord of glory, from whom this transformation proceeds, is the Spirit. This seems to be an identification of the Messiah with the Divine Spirit. As in the first Epistle to the Corinthians[1] the Messiah was said to be the life-giving spirit; so here he is the glorifying spirit.[2] The enthroned Messiah is essentially spirit, and from him all spiritual influences proceed. The divine Spirit is his spirit. The Spirit so bears in him the presence and authority of the Lord, that he virtually is the Lord.[3] This transformation of Christians by the glory proceeding from the Spirit, the Lord, the enthroned Messiah, is a further unfolding of the doctrine that they must be wholly sanctified at his Parousia.[4]

The light of the gospel is a light coming forth from the glory of the enthroned Christ, and Christ is the image of God.[5] The glory of God shines on the face of

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[1] See p. 117.

[2] In Rom. i 4, he is the spirit of holiness.

[3] As Bengel *in loco* says, *ubi Christus est ibidem spiritus Christi, ubi spiritus Christi ibi Christus.* So in Rom. viii. 9–11, the Spirit of God dwelling in Christians, having the Spirit of Christ, and "Christ in you," are one and the same. We may also compare the words of Jesus, John xiv. 9, "He that hath seen me hath seen the Father," and John xiv. 23, "we will come unto him, and make our abode with him." See *The Messiah of the Gospels*, pp. 292 *seq.*; also Beyschlag, *Neutest. Theologie*, ii., s. 203; and Gloël, *Der Heilige Geist*, s. 120.

[4] See p. 85.

[5] iv. 4.

Jesus Christ, and shines from his face into the hearts of his servants.[1] Christians are to pass through the earthly experience of Jesus, are to suffer and die and afterwards attain the resurrection of the dead. "Knowing that he who raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you."[2] The outward man is decaying, but the inward man is being renewed, and more and more prepared for an eternal weight of glory.[3]

The apostle was comforted not only by the experience of the glory of the Messiah, transforming his life into the same glory as its goal, and the contemplation of the exceeding weight of glory in store for him at the Parousia; but he was even prepared to die in order that he might enjoy the blessedness of the Intermediate State. There is a transformation to take place at death which is intermediate between the transformation in life and the transformation at the resurrection.

For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal, in the heavens. For verily in this we groan, longing to be clothed upon with our habitation which is from heaven: if so be that being clothed we shall not be found naked. For indeed we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but that we would be clothed upon, that what is mortal may be swallowed up of life. Now he that wrought us for this very thing is God, who gave unto us the earnest of the Spirit. Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made mani-

[1] iv. 6. [2] iv. 14. [3] iv. 16–18.

fest before the judgment-seat of Christ; that each one may receive the things *done* in the body, according to what he hath done, whether *it be* good or bad. (2 Corinthians v. 1–10.)

The body is to be laid aside as a temporary structure, and another body is to be assumed as a building from God, eternal, in the heavens. This heavenly body, which comes as a clothing upon the disembodied spirit, is not the resurrection body, but the body given to the believer at death, and is suited to the heavenly abode with the Messiah. It is such a heavenly body as the Messiah himself has during his mediatorial reign. The body of the Resurrection will be like the body of glory of the Messiah at his Parousia. Into the Paradise of the heaven of the Intermediate State Paul had already been permitted to look.[1] Thither he longs to go through the gate of death. The apostle, and those Christians who are associated with him, do not feel at home in this world; they are not comfortable in the earthly body; they are so uncomfortable that they cannot but groan in their sufferings, so anxious are they for the heavenly body and the heavenly home.[2] Christians have a work to do, and that is chiefly to be well-pleasing to the Messiah, and this aim they must keep in view, whether in this life or in heaven. For at the end of both, of the earthly life for those who live until the Parousia, and of the heavenly life for those who die, is the judgment-seat of the Messiah before which every one must be

[1] xii. 4.

[2] It is evident that Paul himself expects to go into the immediate presence of the Lord in heaven at death, and that he associates some others with him in this expectation. It is not certain, however, that he regards this as the universal or even the general expectation of Christians. That question, which is disputed between Roman Catholics and Protestants, depends for its solution upon evidences from other sources than this passage.

made manifest for judgment to receive the awards according to the good or the evil he has done.

The ministry of the apostles was conducted in the Holy Spirit,[1] and by the Holy Spirit Christians walk.[2] They are temples of the living God;[3] and the communion of the Holy Spirit is with them.[4]

The apostle tells the Corinthians, "I espoused you to one husband, that I might present you as a pure virgin to Christ."[5] This presentation here, as elsewhere in Paul, is at the Parousia.[6] The Christian warfare is to bring every thought into captivity to the obedience of Christ.[7]

There is no reference to the kingdom of God or to the Church of God in this epistle. The churches referred to are all local congregations.

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[1] vi. 6. [2] xii. 18. [3] vi. 16. [4] xiii. 14.
[5] xi. 2. [6] See p. 85. [7] x 5.

CHAPTER V.

THE MESSIAH OF THE EPISTLES TO THE GALATIANS AND TO THE ROMANS.

THE Epistle to the Galatians is universally recognized as one of the most characteristic writings of the apostle Paul. It was written soon after his second visit to the churches in the Roman province of Galatia, which he had founded in his first missionary journey. It was probably written in the spring of A.D. 58, a little later than the Epistles to the Corinthians.

THE MESSIAH A CURSE.

§ 36. *Christ loved us and gave himself for us. He became a curse for us to deliver us from the curse of the Law and from this present evil age of the world. He was raised from the dead and revealed himself unto Paul.*

In the preface to the epistle, it is taught that God raised the Messiah from the dead,[1] and that the Messiah "*gave himself for our sins, that he might deliver us out of this present evil age.*"[2] Giving himself for our sins is the same as "died for our sins."[3] The purpose was to deliver us out of the present evil age,[4] and transfer us into the coming age, the Messianic age, introduced by the

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[1] i. 1. [2] i. 4. [3] 1 Cor. xv. 3. See p. 112.

[4] ἐκ τοῦ αιωνος τοῦ ἐνεστῶτος, cf. συντέλεια τοῦ αἰῶνος, Matth. xxiv. 3. See *The Messiah of the Gospels*, p. 138.

Parousia of the Messiah. The giving himself for our sins was for the final redemption in the age which is introduced by the Parousia. The apostle claims that he received his gospel "through revelation of Jesus Christ."[1]

The apostle had to resist the Judaizers who still insisted upon the observance of the Mosaic law by Christians. He argues, "by the works of the law shall no flesh be justified."[2] A man cannot be justified by works of the law. Justification is only to be found by faith in Christ.

For I through the law died unto the law, that I might live unto God. I have been crucified with Christ; yet I live; *and yet* no longer I, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought. (ii. 19–21.)

Through the Law Christ was crucified. Paul by virtue of union with Christ was crucified with him. All who like Paul are in Christ were also crucified with him. All who are in Christ died unto the Law and are no more under its bondage or subject to its penalties. As Christ was raised from the dead into an everlasting life, so Paul and all others who are in Christ rose also to that new life. Christ liveth in them as a new vital energy, a life of faith in the Son of God, a life of justification in Christ, who loved Paul and other such men, and, because of that love, gave himself for them.[3]

Christ was so openly and vividly set forth before the Galatians, in Paul's preaching, that they saw him crucified. They recognized him as their Messiah and Sav-

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[1] *ἀποκάλυψις*. i. 12, referring to the Christophany. See p. 70.

[2] ii. 16.

[3] See i. 4.

iour, received the gift of the Holy Spirit, and miracles were wrought among them. These came not from their doing the works of the Law, but from their faith in the crucified Messiah when they heard him preached by Paul.

The apostle here makes the same antithesis between the Law and the Gospel, that we have seen in the discourses of Stephen, and in his own discourse in the Book of Acts.[1] With the discourses and the Epistle of Peter he agrees in making Christians the heirs of the promise to Abraham, and so of all the predictions of the Old Covenant. But he differs from Peter's discourses and epistles in making the Law the precursor of the Gospel, so that without the Gospel it is void of its proper influence and purpose. And so it must not obstruct the Gospel, but pass over into the Gospel as its fruition. The Judaizers, who insisted upon the Law and would make the Gospel a mere appendage to it, had to learn from Paul that the Law was swallowed up in the Gospel. The apostle uses the Abrahamic promise to set this forth. The blessing of Abraham was for all nations, and not for the Jews alone.[2] The Law required obedience to every one of its precepts, and pronounced a curse upon any one who did not persevere in obedience to all things written in the Law. Thus from the very nature of the case no man perfectly obeyed the Law; every one failed in some particular. Therefore no man was justified by the Law in the sight of God. Every man was exposed to the curse of the Law. Over and above all obedience to the Law, faith in God was necessary to salvation, according to the primary covenant with Abraham and the teaching of the prophets. The Law was impotent to give justification and everlasting life. The Messiah, when he

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[1] xiii. 39. See p. 76.

[2] See Briggs, *Mess. Proph.*, p. 84.

came under the Law, became exposed to the curse of the Law, not on his own account, for he was sinless,[1] but on account of his participation as a born Jew in the Jewish inheritance of guilt.

Know therefore that they which be of faith, the same are sons of Abraham. And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed.[2] So then they which be of faith are blessed with the faithful Abraham. For as many as are of the works of the law are under a curse: for it is written, Cursed is every one which continueth not in all things that are written in the book of the law, to do them.[3] Now that no man is justified by the law in the sight of God, is evident: for, The righteous shall live by faith;[4] and the law is not of faith; but, He that doeth them shall live in them.[5] Christ redeemed us from the curse of the law, having become a curse for us: for it is written, Cursed is every one that hangeth on a tree:[6] that upon the Gentiles might come the blessing of Abraham in Christ Jesus; that we might receive the promise of the Spirit through faith. (Gal. iii. 7–14.)

The curse of the Law came upon Christ, when he was crucified on the tree of the cross. When he was crucified all his people were crucified with him. Accordingly the curse of the Law, having come upon Christ once for all, it cannot come again on any who are Christ's. Christ redeemed them from the curse of the Law;

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[1] See p. 122.

[2] This is a combination of the prediction of the two passages, Gen. xii. 3, xviii. 18, following the LXX in rendering the verb as passive instead of reflexive.

[3] Deut. xxvii. 26. The LXX makes the command more specific than the original Hebrew, and the apostle improves on the LXX in this respect.

[4] Hab. ii. 4. The apostle here and in Romans i. 17 follows the LXX and renders the Hebrew אֱמוּנָה, fidelity, faithfulness, by the weaker word, faith, πίστις.

[5] Lev. xviii. 5.

[6] Deut. xxi. 23. This is a free citation of the original or of an Aramaic version differing both from the LXX and the Massoretic text.

they have come forth into the acceptance of the Gospel.[1]

THE MESSIAH REDEEMS FROM UNDER THE LAW.

§ 37. *In the fulness of time God sent the Messiah. He was born of a woman, the one seed of Abraham, under the Law, that he might inherit the Abrahamic blessing and redeem them that were under the Law. By baptism believers are joined to him in vital union and are clothed with him so that all that he has done or will do is theirs. The Law was a tutor for the times of pupilage and bondage to convict of sin and to prepare for the freedom and righteousness of sonship and heirship in Christ. Christians are new creatures in Christ, one body with him. The Church is the organized body of believers in this world, the true Israel of God. The kingdom of God is a future inheritance for the righteous. The Jerusalem above is the mother of all believers.*

The epistle represents that Christ is the seed promised

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[1] Dr. Everett, in his very suggestive book, *The Gospel of Paul*, seems to base his theory of the Pauline doctrine of redemption on his interpretation of this passage. He says:

"It was because he was crucified that he was accursed. We here reach the centre of Paul's thought and the essential thing in his argument. It is a thing that has been too often overlooked; but so far as we overlook it, we fail utterly to understand what Paul is talking about. It is important to notice that Christ was accursed because he was crucified. He was not crucified because he was accursed." (pp. 114–115.)

He objects to the theory of Dr. Shedd, that the essential thing in the atonement is the suffering of Christ, and the theory of Dr. Cave, that it is the death itself, and insists that it is the form of the death, the accursed death of the cross, that made Christ a taboo and all who are Christians therefore taboo with him. The best statement of his theory, however, seems to be in his interpretation of Colossians ii. 13, 14.

"The law condemned him and won thus a temporary victory; but in condemning him it condemned itself. By this last act of authority it abdicated its

to Abraham.[1] It was not a promise to all those who should descend from Abraham by physical descent.

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authority. Thus it was nailed to the cross by a permanent crucifixion. Jesus rose glorified; the law died eternally. The passage before us insists that the forgiveness of our trespasses was the result of the crucifixion of the law; that is, of its abrogation through the crucifixion of Christ, which is directly opposed to the commonly received view." (p. 161.)

Prof. Everett limits his attention too strictly to the relation of crucifixion to the ceremonial Law. The Law, in the hands of unscrupulous interpreters and wicked executives, was the power of sin in declaring Jesus accursed and putting him to the accursed death. It is not altogether true, therefore, that Jesus was accursed because he was crucified. He was crucified because the executives of the Law pronounced him accursed and condemned him to death. Prof. Everett, himself, in the second extract, seems to go back of the form of the death to the condemnation to death. It is true that the Law condemned itself by condemning the Messiah, and that it abdicated its authority by this last exercise of its authority in the service of Sin. It was the power of the Law, as an instrument of the objective authority of Sin, that put Jesus to death. Death, Sin, and Law, the trinity of evil, exhausted themselves in bringing the curse upon Jesus. In tabooing him they virtually tabooed themselves. His resurrection vindicated his righteousness and tabooed them with an everlasting curse. All who rose with Jesus from the dead are delivered from the curse of the Law, of Sin and of Death, in him. It is not the suffering of Christ, or the death of Christ, or the mode of his death that redeems us, it is his interposition on our behalf in a righteous obedience even unto the accursed death of the cross, which secures us resurrection and everlasting righteousness.

The theory of Prof. Everett is not in accord with the facts of the case as to the usage of terms in the writings of Paul. The cross is not so essentially connected with the death as his theory requires. It is more frequently omitted than mentioned when the death of Christ is referred to. Notwithstanding the frequent reference to the redemptive death of Christ in the Epistles to the Thessalonians and the Romans, and in the Pastoral Epistles, *σταυρός* and *σταυρόω* are not used at all in these epistles. *συσταυρόω*, however, is used in Rom. vi. 6; Gal. ii. 20. The cross does not, therefore, seem to be essential to the argument of Paul in the Epistle to the Romans where we would expect it, if anywhere. The omission of cross in the Epistle to the Romans is sufficient to condemn Prof. Everett's theory. The references to the cross are, 1 Cor. i. 13, 17, 18, 23; ii. 2, 8; 2 Cor. xiii. 4; Gal. iii. 1; v. 11, 24; vi. 12, 14; Eph. ii. 16; Phil. ii. 8, iii. 18; Col. i. 20; ii. 14. But few of these passages can be used by Prof. Everett in support of his theory. See Von Soden, *Das Interesse des Apost. Zeitalters in der Evangel. Geschichte* in *Theol. Abandlungen, Weizsäcker Gewidmet.*, s. 116.

[1] iii. 15–17.

It was not "to seeds, as of many; but as of one, And to thy seed,[1] which is Christ."

Christ is the seed of Abraham as the unit in whom all the faithful descendants of Abraham first inherit the blessing, and through whom all the Gentiles share in it. The Abrahamic promise was prior to the Law. The Law coming after could not annul it. The Law had an intermediate purpose between the Abrahamic promise and the Gospel. The Law was designed to shut up all things under sin—to expose the bondage and point out the path of freedom.

But before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law hath been our tutor *to bring us* unto Christ, that we might be justified by faith. But now that faith is come, we are no longer under a tutor. For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one *man* in Christ Jesus. And if ye are Christ's, then are ye Abraham's seed, heirs according to promise. (iii. 23–29.)

The Law was a tutor, having a temporary obligation of instruction, to keep those who were under its disci-

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[1] There can be no doubt that the original Hebrew זֶרַע is collective and generic for the descendants of Abraham. It does not refer to a single individual. On the other hand it is not a plural—it is not distributive, and therefore does not involve every individual of Abraham's descendants. The apostle is doubtless using an ancient Hebrew method of exegesis, which is not convincing according to modern ideas, as Luther saw when he said it was "*zum Stiche zu schwach.*" But the apostle is arguing against the distributive sense of the seed, and in this he is correct. He is incorrect in referring it to Christ alone as a person. But he certainly has in mind in the context and probably also here the collective sense; for he and all believers are conceived of as so one with Christ that they die in him, live in him, and inherit the Abrahamic promise in him. If Paul had unfolded his argument further, he doubtless would have avoided the incidental error. He left his argument unguarded at this point.

pline, in ward, and to prepare them for the Advent of the Messiah. The Law was not meant to justify, but to show the need of another justification, to bring unto the Messiah, in order that justification might be gained by faith in him. Through faith in the Messiah the Jew passes out from his tutelage into his inheritance of sonship. The entrance upon the life of sonship is here connected with baptism.[1] By baptism the believer is baptized into Christ, into vital union with him. That vital union involves a putting on of Christ, a clothing oneself with him, so that Christ ever appears for us in the eyes of the Law, and also in the eyes of God. The difference between Jew and Greek disappears with the bringing forth of the Jew from the bondage and tutelage of the Law, and the clothing with Christ. The blessing of the Abrahamic covenant comes at the same time upon Jew and Gentile through Christ. All distinctions of sex and condition are disregarded. "All are one in Christ Jesus," all are "Abraham's seed, heirs according to promise."[2] The Jew under the Law was a child in tutelage until the term appointed for his majority.

But when the fulness of the time came, God sent forth his Son, born of a woman, born under the Law, that he might redeem them which were under the Law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of his Son into our hearts, crying, Abba, Father. So that thou art no longer a bondservant, but a son; and if a son, then an heir through God. (iv. 4–7).

The "fulness of the time"[3] corresponds with the "last of the times" of the first Epistle of Peter,[4] and "the time

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[1] Just as was the entrance into the kingdom in the discourse of Jesus with Nicodemus. See *The Messiah of the Gospels*, p. 261. Comp. also pp. 28, 58, 104.

[2] iii. 28, 29.

[3] *τὸ πλήρωμα τοῦ χρόνου.*

[4] *ἐπ' ἐσχάτου τῶν χρόνων.* See p. 46.

is fulfilled" of Jesus.[1] It was the time for the first advent of the Messiah. Then God sent forth his Son, probably, though not necessarily, from a pre-existent state. As sent of God the Messiah was born of a woman, and so became one with the race of man, born under the Law, and so a Jew subject to the ordinances of the Law. The Messiah became a man and a Jew for the accomplishment of a divine purpose of redemption. That purpose, as expressed in this passage, was to redeem the Jews from bondage to the Law, and in order that Jew and Gentile alike might receive the adoption of sons. This adoption is testified by God's sending forth the "Spirit of his Son" into the hearts of his sons, enabling them to recognize him as Father and call upon him as Father. The Holy Spirit is the Spirit of the Son of God as the representative or surrogate of the Messiah in the hearts of believers.[2] The sonship involves also heirship in all the blessings contained in the divine promise of blessedness.

The apostle is in travail until Christ be formed in them.[3] Like a mother in the labors of child-birth, he is in travail that the embryo Christ-likeness in his disciples may be born into a living, well-formed image of Christ.

He now returns in his teaching to the antithesis of Christ and the Law. The freedom of the Gospel is set forth by an allegory taken from the life of Abraham.[4] The concubine Hagar and her children in bondage represent Mt. Sinai, the mountain of the Law, and also the Jerusalem "that now is," the holy city of the Law. But Sarah, with her free-born son Isaac, represent the Abrahamic promise, and also the Jerusalem that is above, the mother of all believers. The mountain of the Law and the holy city of the Law are intermediate between

[1] Mark i. 15. πεπλήρωται ὁ καιρός. See *The Messiah of the Gospels*, p. 78.
[2] See *The Messiah of the Gospels*, p. 293. [3] iv. 19. [4] iv. 21–31.

the covenant with Abraham and the heavenly city. They were only temporary and provisional in their character. The heavenly city and the Abrahamic covenant were prior to them and outlast them, are more comprehensive and enduring.

The Jerusalem above is the holy city predicted by the great prophet of the exile.[1] In this doctrine of the heavenly Jerusalem, as the holy city of believers, Paul advances in the line of the discourse of Jesus with the woman of Samaria[2] and his own discourse on Mars hill.[3] This heavenly Jerusalem, where the Messiah is enthroned and from whence he reigns, is the centre of worship, the mother, the home of all believers, Jew and Gentile alike. This is a genuine Pauline conception. It is entirely parallel with his hopes of a heavenly body at death to fit him to dwell in this heavenly city.[4] It resembles the heavenly city and temple of the Jewish apocalypses,[5] so far as he conceived that it was situated in the heaven and as in antithesis to the Jerusalem on earth. But it differs from the conception of these apocalypses in that it is not, as they are, the model of the imperfect earthly copies; but rather their antithesis. The earthly represents a temporary bondage which has been done away with by the Messiah, the heavenly a permanent freedom of sonship into which believers have been graduated by the Messiah. Christ has set us free with freedom.[6] Accordingly the apostle glories:

> In the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision any thing, nor uncircumcision, but a new creature. (Galatians vi. 14, 15.)

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[1] Is. lx. [2] See *The Messiah of the Gospels*, pp. 271 *seq*.
[3] See p. 79. [4] See p. 130. [5] See p. 8. [6] v. 1.

He was crucified with Christ and so he was separated from the world by death as Christ was. The old creation died in Christ; with the resurrection of Christ he rose into new life as a new creature. In this new creation it matters little whether one has been circumcised as a Jew or has been an uncircumcised Greek.

The kingdom of God in this epistle is the kingdom of glory which is to be inherited. But those who do the works of the flesh will not inherit it.[1]

The Church of God was persecuted by Paul.[2] Here, as in the first Epistle to the Corinthians, he conceives of Christians as an organized body of believers in the age of the world. He uses the Israel of God as a synonym of the Church,[3] in order to show that the true Israel was not Israel after the flesh, but Israel after the spirit.[4]

THE EPISTLE TO THE ROMANS.

The Epistle to the Romans is recognized by critics as the genuine production of the apostle Paul and a masterpiece of his genius. It was written soon after the Epistle to the Galatians, in the spring of A.D. 58. It shows a considerable development of theology in its conceptions of the second Adam and of the Messianic future.

THE BLOOD-BESPRINKLED PROPITIATORY.

§ 38. *Jesus Christ was born of the seed of David according to the flesh. God raised him from the dead, according to his spirit of holiness, and installed him on his throne in heaven. There he is the blood-besprinkled Propitiatory where the sins of all believers are covered by the blood of a perpetual sin-offering, and where their justification is*

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[1] v. 21. [2] i. 13. [3] vi. 16.
[4] Comp. 1 Corinthians x. 18; Romans ii. 28.

secured by his righteousness. God passed over sin until the time when he provided and accepted this righteousness. There is a day of judgment when God will judge, by Jesus Christ, all men according to their works and according to the Gospel.

The apostle opens his epistle with the statement that the Gospel had been promised by the prophets of the Old Testament, who had predicted concerning the death and resurrection of the Messiah.[1] He made a similar statement in his discourse in the synagogue of Antioch,[2] showing that Jesus was the Messiah of the Old Testament. Jesus Christ "was born of the seed of David according to the flesh."[3] He was a son of David, a descendant of the line of David.[4] In antithesis with the birth according to the flesh was the birth according to the spirit. He "was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of the dead."[5] Paul is thinking of the birth of the Messiah in the second Psalm:

> Let me tell of a decree of Yahweh,
> He said unto me, Thou art my Son,
> I, to-day, have begotten thee.

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[1] i. 2. [2] Acts xiii. 16–41. See p. 76. [3] i. 3.

[4] Paul nowhere in his epistles seems to know of the conception of Jesus in theophany, as described in the Gospel of Luke (see *The Messiah of the Gospels*, p. 49). It does not appear that his theology was constructed in view of the virgin birth of our Lord. But the lack of knowledge of the apostle does not exclude the reality of the event. (Beyschlag, *Neutest. Theologie*, ii., s. 66, asserts this, but Weiss, *Bib. Theo.*, s. 291, 292, opposes) It is not necessary to think of a descent from David through the Virgin Mary. Paul speaks of the descent in a general way, which may apply either to father or to mother. But inasmuch as the inheritance comes through the father, it is most likely that he thought of Jesus as a son of Joseph, without reflection upon the question how descent from Joseph was reconcilable with his doctrine of the relation of Jesus to the inherited original sin of the race. See Bruce, *St. Paul's Conception of Christianity*, p. 334.

[5] i. 4.

He sees this birth, or installation of the Messiah, as the Psalm must be interpreted,[1] when Jesus rose from the dead and ascended to his heavenly throne. Then for the first time he was declared to be the Messiah with power.

This clause is in a threefold antithesis to the previous one. The birth into his Messianic reign is represented as "according to the spirit of holiness." The antithesis with flesh implies that the spirit of holiness is the spirit of the Messiah himself. The spirit of holiness has the same relation to the installation of the Messiah as the flesh has to the birth of the Messiah. The third antithesis is between the seed of David and the resurrection of the dead. The Messiah in being born goes forth out of the seed of David; the Messiah in being installed goes forth by resurrection from among the dead. It is according to his flesh that he was born from the seed of David. It is according to the spirit of holiness that he was installed by resurrection from the dead. The spirit of holiness is not the divine nature of the Messiah as distinguished from the human, it is not the Holy Spirit in him, it is the holy spiritual nature of the Messiah,[2] the inner, higher spiritual life of holiness which descended into the abode of the dead when the body was buried in the grave, and which arose from the abode of the dead and re-entered the body, making it a spiritual body. We have seen in the first Epistle to the Corinthians that he was "a life-giving spirit."[3] According to this spirit the resurrection birth of the Messiah took place. So in the first Epistle of Peter the Messiah as a living spirit preached to the spirits of the dead.[4] This risen

[1] See Briggs, *Mess. Proph.*, p. 135.
[2] See Vincent, *Word Studies*, iii., p. 4.
[3] 1 Cor. xv. 45. See p. 117.
[4] See p. 55.

and enthroned Messiah is Lord, and from him Paul received grace and apostleship.[1]

In the second chapter, in exposing the sins and exceeding guilt of the Gentiles, and also of the Jews who condemned them, Paul reminds them that they are treasuring up "wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works," [2] to Jew and Gentile alike, "for there is no respect of persons with God." [3] "For as many as have sinned without Law shall also perish without Law; and as many as have sinned under Law shall be judged by Law; for not the hearers of Law are just before God, but the doers of Law shall be justified," [4] and this judgment will ensue "in the day when God shall judge the secrets of men, according to my Gospel, by Jesus Christ." [5]

Here Paul teaches no other doctrine than that of his discourse at Athens,[6] that there will be a universal judgment, that Jesus Christ will be the judge, and that the rule of judgment will be the Gospel. The Gentiles, judged according to the law written in their hearts, the Jew according to the Law of Moses, are condemned already. Only the doers of the Law will be justified. If they go before the throne of the judge in the Day of judgment they will be judged according to their works and they will be condemned.

Both of these laws condemn men, they do not justify them. There will be no justification to any through their knowledge, but only through their obedience; and if they cannot find justification in this way, they have nothing but condemnation to expect in the Day of judgment. Unless some other justification is provided,

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[1] i. 5. [2] ii. 5. [3] ii. 11. [4] ii. 12, 13. [5] ii. 16. [6] See. p. 79.

all men will be condemned in that Day. A justification has been provided, and it is the great theme of the epistle in the subsequent chapters to set it forth.

The Epistle to the Romans moves on in the same essential sphere of thought as the Epistle to the Galatians. It emphasizes the antithesis between the Law and the Gospel, and the originality and perpetuity of the Abrahamic covenant.

> By the works of the law shall no flesh be justified in his sight: for through the law *cometh* the knowledge of sin. But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction; for all have sinned, and fall short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God set forth *to be* a propitiatory, through faith, by his blood, to shew his righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, *I say*, of his righteousness at this present season: that he might himself be just, and the justifier of him that hath faith in Jesus. (iii. 20–26.)

The Law of Moses did not and could not give justification except to him who obeyed it in every precept and in the minutest particular. No Jew did this. Therefore, by the works of the Law no one can be justified. The Law gives the knowledge of sin, just in those very particulars where man fails to obey it.[1]

The righteousness of God has been manifested in another form than in the Law of Moses, and that manifestation is in fulfilment of the witness of the Law and the Prophets which point to a second Moses and a new covenant with new institutions.[2]

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[1] We have seen the same argument essentially in the Epistle to the Galatians. See p. 139.

[2] See pp. 77, 137.

This righteousness of God is manifested unto all who believe in the Messiah. The Jews and the Greeks are alike in their relation to this manifestation. Prior to the advent of the Messiah, God in His long-suffering was passing over sins,[1] overlooking them, provisionally, in view of the Messianic redemption he had provided in the future. So in his discourse on Mars hill, Paul represented that the times of ignorance God overlooked.[2] These "sins done aforetime," these "times of ignorance" are over for those to whom the Messiah is preached. God "at this present season," [3] the season of the Messiah, hath shown His righteousness. He is righteous, and yet He may justify believers in Jesus. He justifies them freely by His grace through the redemption that is in Christ Jesus. The Messiah redeemed them from the condemnation and purchased for them justification. This he did through the price of his blood.[4] This blood we have seen in its appropriation by believers in the form of wine in the cup of the sacrifice of the new covenant,[5] and in the sprinkling of the blood of the covenant upon them.[6] Here the blood is not applied to believers, but is connected with the propitiatory, the Kapporeth, the throne of grace.[7] This connection suggests the application of his blood, as the blood of the victim of the sacrifice for sin, to the propitiatory in accord-

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[1] *πάρεσις* = passing over, overlooking, letting go; comp. עבר. Mic. vii. 18. It is to be carefully distinguished from *ἄφεσις* remission, forgiveness.

[2] *ὑπεριδών*. Acts xvii. 30. See p. 80.

[3] *ἐν τῷ νῦν καιρῷ*.

[4] See pp. 48, 100.

[5] See *The Messiah of the Gospels*, p. 120.

[6] See p. 49.

[7] *ἱλαστήριον*. This word is used in the LXX to translate the כַּפֹּרֶת, the place of covering over sin, the highest altar, the throne of mercy, above the ark in the Holy of Holies. (See Heb. ix. 5.) Here the blood of the highest sin-offering of the day of atonement was taken once in a year and sprinkled upon it, and seven times before it.

ance with the ritual of the day of Atonement.[1] The throne of grace is no longer in the temple at Jerusalem, but in the Jerusalem above,[2] the heavenly temple,[3] whither Jesus has gone. We have seen in the Gospel of John that Jesus is the temple of the new dispensation.[4] He is the corner-stone of the kingdom.[5] It is in keeping with these conceptions that he should also be the throne of grace, the propitiatory in that temple. The propitiatory of the tabernacle and the temple needed the application of the blood once every year in order to cover over the sins of the Jewish nation. The blood of the Messiah was applied to the Propitiatory of the heavenly sanctuary once for all at his ascension. That blood abides with its cleansing power perpetually on the Propitiatory, needing no renewal. There is thus a combination in Paul's conception of the two ideas of victim and altar. Jesus is at once the sin-offering whose blood covers over sin at the altar-throne; and he is also that altar-throne itself. The Messiah is thus the blood-besprinkled propitiatory, the everlasting throne of grace. The sins of his people are covered by the enduring and perpetual blood of his sin-offering. There can, therefore, be no longer any condemnation of their sin. They are covered once for all and forever. There can be no longer any overlooking or overseeing of their sins because believers are seen and looked at in the Messiah in whom they live and are. The acceptance of the Messiah and his enthronement on his blood-besprinkled throne of grace, provide a righteousness which is complete and perfect, sufficient as a guarantee of the righteousness of his people, and ample for the justification of

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[1] Lev. xvi. 14, 15. [2] See p. 141. [3] See p. 262.
[4] See *The Messiah of the Gospels*, p. 259. [5] See pp. 32, 50.

all over whom the Messiah reigns during his reign of grace.[1]

RAISED FOR OUR JUSTIFICATION.

§ 39. *Jesus was delivered to death for our trespasses when we were weak and yet sinners. He was raised for our justification that we might be reconciled to God, have peace and access to grace. There is a salvation to be expected from the wrath of God and an enjoyment of the glory of God in the Day of Christ.*

The apostle renews the argument which we have studied in the Epistle to the Galatians:[2] that the promise was made to Abraham as the father of all believers, circumcised and uncircumcised alike.[3] He recurs to the work of Christ for us in the antithesis "who was delivered up for our trespasses, and was raised for our justification."[4] It was because of our trespasses that he was delivered over to death, in order that we might die in him to those trespasses and their penalty. It was because of our justification, for the sake of it and in order to it, that he was raised from the dead. The resurrection here as in most places includes the enthronement. The Messiah was raised from the dead to his throne, and reigns upon his throne as our righteousness, for our justification, and God justifies us in him, the blood-besprinkled throne of grace.

Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and let us

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[1] This reference to the Propitiatory is made by Augustine, Origen, Luther, Calvin, Tholuck, Delitzsch, Ritschl, Forbes, Vincent, *et al.* The references to the sin-offering and to the abstract propitiation, although well supported by learned authorities, have no support in the usage of the New Testament or the LXX.

[2] See p. 139. [3] Gal. iii. 29. [4] iv. 25.

rejoice in hope of the glory of God. And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us. For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath *of God* through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation.

(Romans v. 1–11.)

Those who by faith have taken possession of this justification, provided for them in Christ, have reconciliation to God, peace, and access unto the grace of God. Christ died for them when they were weak and ungodly and yet sinners. In his blood, thus shed in death and perpetually on the blood-besprinkled propitiatory, they are justified. God commended His love in the death of Christ for us and also in the gift of the Holy Spirit unto us. This justification, and the state of grace which it involves, is in order to a final salvation. This salvation is by participation in the life of Christ. It will be enjoyed in the Day of Christ. It is a salvation from the wrath of God on the Day of judgment.[1] This salvation at the Parousia we have studied already in the epistles of Peter and Paul.[2] The glory of God will first be enjoyed by believers at that time. Therefore they rejoice in hope of it, during their state of justification and grace.[3]

[1] See Kabisch, *Eschatologie des Paulus*, s. 48.

[2] See pp. 50, 86.

[3] See Kabisch, *l. c.*, p. 60.

CHRIST DELIVERS FROM THE DOMINION OF SIN AND DEATH.

§ 40. *Sin entered the world through the first Adam and death reigned over man until the death and resurrection of the second Adam delivered man from his bondage. The reign of grace began with the enthronement of Christ. By his one act of righteous obedience, justification comes upon all men. His righteousness is appropriated by faith and baptism. He who is baptized enters into vital union with Christ and shares in all his work. He was crucified in him, died with him, was buried with him, and rose in him to his throne of righteousness. The bondage to sin and death was therefore done away with once for all. He has risen by death in Christ into a new spiritual life, to serve God, to share the holy war against sin, to be sanctified, and at the End receive the gift of eternal life.*

The apostle, in his discussion of the relation of the Gospel to the Law, went back of the Law of Moses to the covenant of Abraham as a basis for the righteousness of faith; he now goes still further back to the sin of Adam for a basis of the reign of Sin and Death, which is to be overcome by the reign of Grace and Life.[1]

Through the one man, the first Adam, Sin entered the world and through Sin, Death. Sin was in the world before the Law of Moses. Death reigned over man from Adam to Moses. All men are under the dominion of Death. Death is conceived of as reigning over men here, just as in the first Epistle to the Corinthians he is represented as the last enemy to be subdued by Christ at the ultimate resurrection. Sin reigns in him as his

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1 v. 12–21.

prime minister.[1] All men share in the sin of the race. All men are condemned to death for the Sin which reigns over them. Death is their king.[2] Sin is his sting.[3]

The Law of Moses came that the trespasses might abound, that Sin might become more evident in his tyrannous bondage, and that the reign of Death might become more and more terrible to the consciences of men. But the grace of God exceeded the excesses of Sin. In every respect and at every point Sin and Death are overcome and their reign replaced by the reign of Life and of Grace. Grace reigns through righteousness unto eternal life through Jesus Christ our Lord. The reign of Grace begins with the enthronement of Christ, it is carried on through the Messianic King as the life of men. It is through righteousness. His righteousness is the justification of all who are in him, united to him by faith. It is a free gift of God to sinful men. It is a gift of righteousness through the one man, Jesus, the second Adam. By one act of trespass the many, all the race of men, were constituted sinful men. By one act of righteous obedience to God, even unto the death of the cross, the many, the same race of men are constituted righteous men.

As Dr. Forbes well says: "Thus, in Adam, humanity fell; in Christ, humanity rose again. All are involved in the ruin of the first man; all are equally interested in the salvation by 'him that was to come.'"[4]

Thus through Jesus Christ a reign of Grace and Life has been established in place of the reign of Sin and

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[1] Kabisch, *Eschatologie des Paulus*, s. 96.

[2] See Ps. xlix. 14, where Death is the shepherd of the dead.

[3] See p. 119.

[4] *Analytical Commentary on the Epistle to the Romans*, p. 195.

Death. All men are under the reign of Sin and Death until they have come under the reign of Grace and Life. The ethical and spiritual removal from the one dominion into the other is made by faith in the enthroned Messiah so far as the individual man is concerned. It was made externally and physically for the race by the grace of God in the resurrection and justification of the race when Christ himself was justified, raised from the dead, and inaugurated on his throne of grace.

The reign of Christ is a reign of war against Sin and Death, and of triumph over them. The deliverance of the race of man will not be finally accomplished until the resurrection of the second Advent, when Death, the last enemy, will be destroyed;[1] but it was already accomplished potentially and decisively in the resurrection and enthronement of the Messiah. Death was then dethroned, and Sin cast out of his primacy. Henceforth, during the reign of Life and the primacy of Grace, they are enemies to be more and more trampled under foot by the Messiah and his people until they are ultimately destroyed. As Dr. Forbes again says: "Through Christ's obedience all who are united to Him are 'constituted righteous,' not putatively merely, but morally, by a change immediately begun, and so thoroughly guaranteed to be completed, as to vindicate the truth of the sentence of justification pronounced upon them."[2]

The apostle having shown that faith is the subjective means of appropriating the righteousness of Christ, now takes up baptism, the objective means of union with Christ.

What shall we say then? Shall we continue in sin, that grace may abound? God forbid. We who died to sin, how shall we

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[1] See p. 113.

[2] *l. c.*, p. 224.

any longer live therein? Or are ye ignorant that all we who were baptized into Christ Jesus were baptized into his death? We were buried therefore with him through the baptism into the death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with *him* by the likeness of his death, we shall be also *by the likeness* of his resurrection; knowing this, that our old man was crucified with *him*, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin. But if we died with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death no more hath dominion over him. For the death that he died, he died unto sin once: but the life that he liveth, he liveth unto God. Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus. (Romans vi. 1–11.)

Baptism is a baptism into Christ, into a mystic and vital union with him which involves participation in his death and life and all the benefits therein involved.[1] The baptism was into the death of Christ, and so all Christians died in Christ. They were buried in him. So also when the glory of the Father, the theophanic light shone down into the realm of the dead and raised Christ from the dead, Christians also rose in him.[2] They were

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[1] See Gloël, *Der Heilige Geist*, s. 144.

[2] Doubtless the ceremony of baptism by submersion, symbolizes in a most graphic manner the burial and the resurrection from the grave. But I cannot see that the apostle had this symbolism in mind in this passage. The baptism is into Christ, and being into Christ it is into all the redemptive activity of Christ. Burial and resurrection from the tomb are only two of these activities. Back of the burial are the crucifixion and the death which are vastly more important and which are not symbolized by submersion. Beyond the resurrection from the grave are the ascension to heaven and the reign of grace which were certainly included in the resurrection in the mind of the apostle. They are not symbolized by rising from the water after submersion. Moreover, burial under water more appropriately symbolizes the modern putting of the body under ground in the soil of the earth, than it does the Biblical mode of burial by depositing the body on shelves in rock tombs or catacombs.

united with him both in death and in resurrection. The old man, the fleshly man, the descendant of Adam, was crucified with Christ. The body of sin, the bondage to Sin was thereby done away. Christ died unto sin, once for all. The objective dominion of Sin passed away with the death of the sinner. He who died with Christ, and in him paid the death-penalty of sin, could no longer be under condemnation to that penalty. He was justified from it and freed forever from it.

The disciple shares in the resurrection of the Messiah. This resurrection is in order to a newness of life, a life unto God in Christ Jesus. There are difficulties that spring up in our mind which are not answered by the apostle here. It is doubtful whether they were contemplated by him. We have to distinguish the physical death and resurrection and the spiritual death and resurrection. There can be no doubt that physical death and resurrection are chiefly in the mind of the apostle. But I cannot agree with Kabisch that the spiritual resurrection is altogether absent from his mind. It is in the background here. It comes into the foreground later.[1] The physical resurrection of Christ bears with it the physical resurrection of all believers: Christ the first-fruits, they the harvest.[2]

There is an interval in time, but there is no separation in the potency of his resurrection; they are united as cause and effect. It is the resurrection of Christ, and of him alone and of his resurrection once for all, which involves and assures the resurrection of the race. So there is an interval in time between the death of Christ and the death of his disciples, but that interval in time in no way separates the essential vital tie between them. The

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[1] See Kabisch, *Eschatologie des Paulus*, s. 99. [2] See 1 Cor. xv., p. 113.

virtue of the death of Christ on the cross once for all, is communicated to the death of every individual Christian. It is in effect, in the ultimate result and in the abiding potency before God, the same as if the death and the resurrection of the whole body of believers took effect at one and the same time as the physical death and resurrection of Jesus. This is the point of view of the apostle here. In the first Epistle to the Corinthians his point of view is the universal resurrection when the triumph over death is ultimately accomplished.

The state of believers from the moment of baptism is a state of life and justification before God. But the continuance of the believer in his life in this world for a brief period of time raises the question as to his relation to the sin of the world and the sin of his own flesh with which he comes in contact during that time. This question the apostle also considers. He states that the union with Christ in his physical death and resurrection involves also a spiritual and a moral resurrection. The external sin of the world no longer dominates the Christian. Death is no more his king of terrors. He is in the realm of grace and the living Christ is his king. How then shall he continue in sin? How shall Sin reign in his mortal body? How can he present his members as weapons to be used in the unholy war of Sin? It is a terrible inconsistency that the Christian may do all these things. He is exhorted, therefore, to be on his guard against them. During his life in this world he has to wage a war with Sin. The dominion of Sin has been taken away. But Sin is his enemy still. He has risen into a new spiritual life, he should present his members as weapons for the holy war against Sin, he should live as a servant of God and of righteousness,

with sanctification in view; and the End, the final goal, eternal life.

This eternal life is the free gift of God in Christ Jesus our Lord, the ultimate gift at the End of the Age, when the physical resurrection will coincide with the completion of the spiritual resurrection. This gift of eternal life at the End of the Age of grace is in striking antithesis with death, the wages of Sin.[1]

The apostle uses another image, that of marriage, to illustrate his teaching. As a woman is bound by law to her husband only while he liveth, and is discharged by the Law from her husband when he dies and is free to enter into bonds with another husband; just so the Law of Moses has dominion over a Jewish man while he liveth. The Christian being made dead to the Law through the death of the body of Christ, no longer liveth under the Law, but is freed from the Law; he lives a new life in the risen Christ entirely apart from the Law. Being raised from the dead in Christ, he serves God in newness of the spirit and brings forth fruit unto God.[2]

THE FIRST-BORN AMONG MANY BRETHREN.

§ 41. *God sent his Son in the likeness of sinful flesh, as a sin-offering, in order to condemn sin in the flesh and to secure justification to believers. The Spirit of God accompanied by Christ comes to believers and dwells in them, giving them the spirit of adoption in which they recognize God as their Father and themselves as joint-heirs with Christ. The present suffering with Christ will result in glorification with Christ. The revelation of the glory of the sons of God is earnestly expected by the whole creation with birth-throes. Then it will be delivered from the bond-*

[1] vi. 12–23.

[2] vii. 1–6.

age of corruption into the freedom of the glory of the children of God. Then will man attain the redemption of the body and be conformed to the image of the Messiah.

The eighth chapter of Romans sets forth the great hope of believers in the revelation of their sonship, in which the entire creation shares. It adds important features to the Messianic idea. It begins with a reference to the Christological principles already established.

There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and *as an offering* for sin, condemned sin in the flesh: that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. (Romans viii. 1–4.)

God sent his Son in the likeness of sinful flesh, not in the mere appearance of sinful flesh, but in a flesh subject to the external dominion of Sin and the reign of Death.[1] This sending in flesh is parallel with the sending "born of a woman,"[2] and also "born of the seed of David according to the flesh."[3] To this a new statement is added, "and as an offering for sin, condemned sin in the flesh." The Messiah was sent to be a sin-offering; and he was sent under the dominion of Sin and Death, as flesh, to condemn the sin in the flesh by becoming an offering for that sin.[4] The coming of the Messiah as

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[1] Lipsius, *Handcommentar*, ii. *Abth.* ii., s. 132.

[2] Galatians iv. 4. See p. 139.

[3] See p. 143.

[4] It is altogether probable that *περὶ ἁμαρτίας* means *for a sin-offering; ἁμαρτία* is the technical term of the LXX for sin-offering = חטאת of the priests' code of the Old Testament. At the same time there are many scholars, such as Lipsius, Beyschlag, Bruce, Vincent, who give the more general rendering "for sin"; and so think of the "whole relation of the mission of Christ to Sin." But the specific reference is more suited to the context.

the victim of the sin-offering, whose blood according to the ritual must be applied to the horns of the altar to purify the altar and cover over the sin of the people defiling it, was a condemnation of the sin which required such a cleansing of the altar. The Law also prescribed that the victim should be sinless flesh, because only a pure, an immaculate victim, could be used in sacrifice. Christ was in the likeness of sinful flesh and under the external dominion of Sin. But Sin gained no entrance into him. Sin could not rule over him except by its external violence and penalty. The blood of this sin-offering was not applied to the altars of the temple in Jerusalem, but to the heavenly altar of the heavenly temple. We have here a parallel conception to that of a previous chapter.[1] There the Messiah, as the sin-offering of the day of atonement, was conceived of as the blood-besprinkled throne. Here he is conceived of as the ordinary sin-offering whose blood was applied to the heavenly altar. The Law could not accomplish so much. Its own sin-offerings constantly repeated were an evidence of this, although Paul does not refer to them in this respect. Christ, by his one sin-offering of himself, delivered from condemnation, freed from the Law which convicted of sin and condemned to death, and gave justification and a new law of life, which rules by the divine Spirit in the spirits of redeemed men, who walk after the Spirit. The Spirit of God dwells in them. He is the Spirit of Christ, and being the Spirit of Christ, Christ also is in them.[2] This indwelling of Christ and of the divine Spirit reminds us of the teaching of Jesus in the Gospel of John,[3] and of the similar identification of Christ

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[1] See p. 147.

[2] viii. 9, 10.

[3] See *The Messiah of the Gospels*, p. 292.

and Spirit in the second Epistle to the Corinthians.[1] The indwelling Spirit is the guarantee of the ultimate resurrection.

But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you. (Romans viii. 11.)

The living in the Spirit and after the spiritual nature and by it, involves a new relation to sinful flesh. They are not to live after it, they are to mortify or put to death its doings. It died potentially in Christ, it is to be put to death actually in the life struggles of the believer during the earthly life.

The presence of Christ and his Spirit within believers makes them sons of God.

For as many as are led by the Spirit of God, these are sons of God. For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified with *him*. (Romans viii. 14–17.)

The spirit of bondage has been put aside in the death of the Messiah. The spirit of adoption has been received in the resurrection and enthronement of the Messiah and has been brought to the consciousness of the believer by the impulses of the indwelling Spirit, who enables him to recognize God as Father. The same has been taught in the Epistle to the Galatians.[2] But sonship involves heirship. This sonship is by virtue of vital union with Christ—it is therefore joint-heirship. It begins with suffering with him, it ends with glorification in him. The

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[1] See p. 128.

[2] iv. 6. See p. 140.

antithesis between the present suffering and the ultimate glory is the basis of the conception of the Messianic future.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. (Romans viii. 18–21.)

The sufferings of this present time, the time of this present age of the world prior to the second Advent of the Messiah,[1] are the sufferings which are involved to the disciples in the sufferings of the Messiah, and their participation in work which he has given them to do. They are not worthy of comparison with the glory which is about to be revealed. This revelation[2] is a revelation of the sons of God, that is a revelation of the glory of the sons of God. They are sons of God in the possession of the spirit of adoption now; but in outward appearance they are not sons of God, but sons of men. Their sonship will be revealed in glory when the glory of the Messiah is revealed to the world. This revelation of the glory of the sons of God is earnestly expected by the creation, the whole frame and constitution of the visible world. This creation was subjected to vanity and involved with man in the bondage of corruption. But it has a common hope with man of being delivered from that bondage into the liberty of the glory of the children of God. So earnest is this expectation that the creation

[1] *τοῦ νῦν καιροῦ*. See p. 147.

[2] *ἀποκάλυψις*. See pp. 47, 107, where the same term is used for the Revelation of the Messiah at the second Advent.

is groaning in birth-throes in hope of it, about to bring it to the birth. In the Apocalypse of Jesus the sufferings of the shortened time are said to be the beginnings of the birth-throes of the Messianic age.[1] But Jesus nowhere represents the material universe as sharing in the redemptive hopes of man. Paul is here thinking in the line of the apocalypses of the Old Testament and of the Pseudepigrapha. He does not speak of the new heavens and new earth of the second Isaiah,[2] and of the apocalypse of Peter,[3] but his conception is similar. Out of the creation suffering under the bondage of corruption is to be born a new creation, which will share in the freedom and glory of man and the glory of the Messiah. The new birth of the creation is really involved in the resurrection of the body. For of what use the risen and glorified body of believers except that it may dwell in a regenerated, transformed, and glorified creation? It is entirely natural that the creation and man should share in the expectation, groaning, and birth-throes.

For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for *our* adoption, *to wit*, the redemption of our body. For by hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth? But if we hope for that which we see not, *then* do we with patience wait for it. (Romans viii. 22–25.)

Christians, who have the firstfruits of the Spirit, who enjoy the gift of the Holy Spirit, his indwelling, and the spirit of adoption, brought to consciousness by him, have still the harvest of the Spirit, the glory of the revelation

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[1] See *The Messiah of the Gospels*, p. 148.

[2] Is. lxv. 17. See Briggs, *Mess. Proph.*, p. 402.

[3] See p. 64.

of the sonship in prospect. They all the more hope for it, and in longing groan for it. The glory to be revealed is the redemption of the body which will not be until the resurrection of the body at the second Advent of the Messiah. This redemption at the second Advent [1] is now a familiar thought. It is also represented as adoption. The adoption of the Epistle to the Galatians was an adoption when first the Holy Spirit was given,[2] and is the same as the spirit of adoption of the previous context.[3] But the adoption here is an adoption in connection with the resurrection of the body. It is the revelation of the sons of glory, the manifestation of the glory of the adoption and the sonship.[4] The earlier adoption is an adoption in the consciousness of the believer witnessed by the Holy Spirit, but not revealed to others. The final adoption is an adoption revealed in a glory of sonship which will be public, and so manifested to all the world. Such a salvation is not in possession of the believer, it is not seen by him. It is in the promise of God, it is an object of hope, and he must in patience wait for it until the day of the Parousia.

The earnest expectation of the creation and of believers is accompanied with the expectation of the indwelling Spirit. The groaning of the creation and of Christians is sustained by the unutterable groaning of the divine Spirit who interposes for us and intercedes for us and represents us in the prayer for the revelation of the glory.

And in like manner the Spirit also helpeth our infirmity: for we know not how to pray as we ought; but the Spirit himself maketh intercession for *us* with groanings which cannot be

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1 *ἀπολύτρωσις*. See pp. 103, 147.
2 Gal. iv. 6. See p. 140.
3 Romans viii. 15.
4 Beyschlag, *Neutest. Theo.*, ii., s. 201.

uttered ; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God. (Romans viii. 26, 27.)

The Holy Spirit leads the choir of the creation and the Church in petition for the Advent. It is a petition which is according to the purpose of God. God's final aim in the work of redemption from the beginning has been this purpose of glory.

And we know that to them that love God all things work together for good, *even* to them that are called according to *his* purpose. For whom he foreknew, he also foreordained *to be* conformed to the image of his Son, that he might be the first born among many brethren : and whom he foreordained, them he also called : and whom he called, them he also justified : and whom he justified, them he also glorified.

(Romans viii. 28–30.)

The purpose of God was that the redeemed might be glorified, that is, be conformed to the image of His Son, that he might be the first-born among many brethren. The image of His Son is the incorruptible, powerful, glorious, spiritual, and heavenly body of the Messiah himself, which is to be attained on the day of resurrection, according to the first Epistle to the Corinthians.[1] It is also the ethical conformity to his spirit of holiness, the goal of our sanctification. And so the Messiah will no longer be unique and alone in his possession of the favor of God as a man well-pleasing to Him and entirely conformed to His holy will. Such he is, and such he remains during his mediatorial reign. But at his second Advent he will be able to present to God many brethren conformed to his image and like him in holiness and glory, so that he will be the first-born among a multi-

[1] See p. 116.

tude of sons of God, no longer covered by him and justified by him, but themselves recognized as holy and glorious sons of God. This was the goal of the divine purpose from the beginning. The chain of grace links the original purpose to its final accomplishment. God foreknew, foreordained, called, justified, and glorified. The first link in the chain of grace involves every other link and especially the last. The link of sanctification is here omitted. There is no significance in this, because sanctification is closely involved in the conformity to the image of God's Son. The links are not all mentioned. It was sufficient to mention the earlier links which emphasized the purpose of God, and then spring at once to the last. This wonderful conception cannot reach its end without rising to the enthroned Messiah.

What then shall we say to these things? If God *is* for us, who *is* against us? He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? It is Christ Jesus that died, yet rather, that was raised from the dead, who is at the right hand of God, who also maketh intercession for us. (Romans viii. 31–34.)

The delivering up of God's own Son to death for us all involves the gift of all things with him. The Christ who died delivers us from condemnation. The resurrection of Christ involves our justification. The session at the right hand of God involves his interposition for us. Here for the first time in the Theology of the New Testament the heavenly intercession of the Messiah appears. The intercession of the Messiah in heaven is the counterpart of the intercession of the Holy Spirit on earth, and it secures for us the entire accomplishment of our salvation. In the first Epistle to the Corinthians

the reign of the Messiah was to subjugate all enemies; here it is to interpose and intercede for his own disciples.

ALL ISRAEL WILL BE SAVED.

§ 42. *God cast away Israel after the flesh, but on the true spiritual Israel the Gentiles were grafted. The Messiah is the end of the Law as its goal of righteousness. The blindness of Israel as a nation will continue until the full complement of the Gentiles has entered the Church. Then all Israel will be saved.*

In the section embraced in Romans ix.–xi., the apostle sets forth the relation of Jews and Gentiles to the Gospel. He here adheres to the position of the Epistle to the Galatians, but advances therefrom to higher views. It is true that the Jews were the heirs of the promises, and that the Messiah was born of Israel according to the flesh.[1]

But not all Israel are the true Israel. Israel after the flesh is to be excluded now as were Ishmael and Esau. The true Israel is the spiritual Israel. But the promises were not for Israel alone. The prophets predict the

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[1] ix. 4–5. This is connected with an ascription of blessedness. It is not plain whether it is to God or to Christ. Interpreters differ very much in their opinion. We have not found in the epistles of Paul thus far any definite assertion that Christ was God. It is not probable that he would make this assertion here at the beginning of his argument as to the relation of the Jews to Christ. Why should he say that Christ is God and bless him forever in view of his statement of the privileges of the Israelites? It would be natural for him to bless God for these privileges, but it would be unnatural for him to assert that Christ was God in order to bless him for them. Moreover, it was the climax of the privileges of the Jews that Christ was of them as concerning the flesh. It would not be natural for him to abruptly spring to the assertion that Christ was God. Accordingly I prefer the rendering "He who is over all, God, be blessed forever." See Beyschlag, *Neutest. Theologie*, ii., s. 71; also Ezra Abbot, *Critical Essays*, pp. 332-438.

share of the Gentiles in the blessing of Israel, and declare that only a remnant of Israel will be saved.

As he saith also in Hosea, I will call that my people, which was not my people; and her beloved, which was not beloved.[1] And it shall be, *that* in the place where it was said unto them, Ye are not my people,[2] there shall they be called sons of the living God. And Isaiah crieth concerning Israel, If the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved: for the Lord will execute *his* word upon the earth, finishing it and cutting it short.[3] And, as Isaiah hath said before, Except the Lord of Sabaoth had left us a seed, we had become as Sodom, and had been made like unto Gomorrah.[4]

What shall we say then? That the Gentiles, which followed not after righteousness, attained to righteousness, even the righteousness which is of faith: but Israel, following after a law of righteousness, did not arrive at *that* law. Wherefore? Because *they sought it* not by faith, but as it were by works. They stumbled at the stone of stumbling; even as it is written, Behold, I lay in Zion a stone of stumbling and a rock of offence: and he that believeth on him shall not be put to shame.[5]

(Romans ix. 25–33.)

The apostle now gives the reason of their stumbling and fall. They did not know the righteousness of God. They were in pursuit of their own righteousness. The righteousness of God was for the first time presented to

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[1] The apostle cites from Hosea ii. 25, these two lines, which he transposes and gives with unimportant verbal changes.

[2] The apostle here cites from Hos. ii. 1, in accordance with the LXX, except that *αὐτοῖς* and *καὶ αὐτοί* are omitted and *ἐκεῖ* inserted. The LXX is closer to the Massoretic text. In both of these passages the prophet has in mind rejected Israel and not the Gentiles. Paul gives the passage a wider application.

[3] The apostle cites Is. x. 22, 23, in a shortened form, with many verbal variations from the LXX as well as the Massoretic text.

[4] The apostle cites Isaiah i. 9 in exact correspondence with the LXX, both substituting "seed" for the "remnant" of the original, and omitting the "almost" before "as Sodom."

[5] The apostle here combines in free citation Is. viii. 14 and xxviii. 16. The R. V. is incorrect in giving them mixed in two lines of poetry.

them in the Messiah. "For Christ is the end of the Law unto righteousness to every one that believeth."[1] This is the same doctrine as that given in the Epistle to the Galatians, that the office of the Law was to lead to the Messiah. This righteousness of the Messiah gained by faith is in accordance with the prophets.

For the scripture saith, Whosoever believeth on him shall not be put to shame.[2] For there is no distinction between Jew and Greek: for the same *Lord* is Lord of all, and is rich unto all that call upon him: for, Whosoever shall call upon the name of the Lord shall be saved.[3] How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things![4] But they did not all hearken to the glad tidings. For Isaiah saith, Lord, who hath believed our report?[5] So belief *cometh* of hearing, and hearing by the word of Christ. But I say, Did they not hear? Yea, verily,

Their sound went out into all the earth,
And their words unto the ends of the world.[6]

But I say, Did Israel not know? First Moses saith,

I will provoke you to jealousy with that which is no nation,
With a nation void of understanding will I anger you.[7]

And Isaiah is very bold, and saith,

I was found of them that sought me not;
I became manifest unto them that asked not of me.

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[1] x. 4.

[2] This is after the LXX of Is. xxviii. 16 except the explanatory ἐπ' αὐτῷ.

[3] Paul cites Joel iii. 5 after the LXX.

[4] Paul probably cites from an Aramaic version of Is. lii. 7, which was nearer the Hebrew original than the LXX. See Toy, *Quotations in the New Test.*, p. 150.

[5] This citation is after LXX of Is. liii. 1.

[6] Paul cites from Ps. xix. 4, 5, after the LXX.

[7] Paul cites from Deut. xxxii. 21 after LXX, except that he changes the third person of the pronoun into the second in order to make it more personal and direct.

But as to Israel, he saith, All the day long did I spread out my hands unto a disobedient and gainsaying people.[1]

(Romans x. 11–21.)

God did not cast off His people as a people. Their unfaithfulness merited such a rejection. But there was a remnant according to the election of grace. Only the unfaithful and disobedient were rejected. But the prophets looked beyond Israel and saw the nations welcoming the Gospel. The promise was not to Israel alone, but to whomsoever shall call upon the name of the Lord. What then is the relation of Jew and Gentile in the new dispensation? The apostle sets this forth by the figure of the olive tree:

But if some of the branches were broken off, and thou, being a wild olive, wast grafted in among them, and didst become partaker with them of the root of the fatness of the olive tree; glory not over the branches: but if thou gloriest, it is not thou that bearest the root, but the root thee. Thou wilt say then, Branches were broken off, that I might be grafted in. Well; by their unbelief they were broken off, and thou standest by thy faith. Be not high-minded, but fear: for if God spared not the natural branches, neither will he spare thee. Behold then the goodness and severity of God: toward them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they continue not in their unbelief, shall be grafted in: for God is able to graft them in again. For if thou wast cut out of that which is by nature a wild olive tree, and wast grafted contrary to nature into a good olive tree: how much more shall these, which are the natural *branches*, be grafted into their own olive tree? For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written,

There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob:

[1] This is a free citation after the LXX of Is. lxv. 1, 2.

And this is my covenant unto them,
When I shall take away their sins.[1] (Rom. xi. 17–27.)

Israel is the olive tree of God, fat with the grace of God. The unfruitful branches were broken off, but the tree itself abides. The Gentiles were not a new olive tree, but were grafted into the old olive tree. They will remain enjoying the fatness of the tree if faithful, but if unfaithful they also will be cut off. But even those of Israel who have been cut off will not be neglected by the grace of God. They also will be grafted on again. There is a definite period assigned for the unbelief of Israel which will reach its end in the salvation of all Israel. Israel, that is the unfaithful, disobedient part of Israel which was cut off from the true Israel, those who reject their Messiah, will remain in hardness of heart towards the Gospel until the complete number of the Gentiles have come in; and then Israel also will come in.

This prediction of the apostle is in some respects the most remarkable in the New Testament. It gives a new feature to the interval between the advents and to the Advent itself. This period during which the complete number of the Gentiles will come into the Church is the same as the Times of the Gentiles of the Gospel of Luke[2] and the time of preaching the gospel to the world of the Gospel of Matthew[3] and the age of the Holy Spirit of the Gospel of John.[4] During all this period a large portion of the Jews will be hardened against their Messiah. But at the end of the period this hardness will pass away and all Israel will be saved. Here the apostle interposes between himself and the End a period of the conver-

[1] These are free citations after LXX of Is. xxvii. 9; lix. 20, 21.
[2] See *The Messiah of the Gospels*, p. 150.
[3] See *The Messiah of the Gospels*, p. 145.
[4] See *The Messiah of the Gospels*, pp. 297, 312.

sion of the nations and Israel. This is the antithesis to the development of the apostasy and the Man of sin, of the apocalypse of Paul. His conception is a grand one. His ideal is a union of all Israel and the complete number of the Gentiles in the Church of Christ—it is a world united in one holy community in Christ.[1]

With the twelfth chapter, the Epistle to the Romans makes a new advance to the more ethical section of the epistle in which the Messianic references are more incidental. Paul represents that Christians are "one body in Christ,"[2] just as in the first Epistle to the Corinthians.[3] He teaches that "now is salvation nearer to us than when we first believed." This salvation[4] is the salvation to be enjoyed at the Parousia, which is nearer every day of the Christian life. This future salvation we have seen in many previous passages.[5] He exhorts, "put ye on the Lord Jesus Christ."[6] This reminds us of the statement of the Epistle to the Galatians that the baptized "did put on Christ."[7] The putting on at baptism is preliminary to a putting on of Christ more and more in Christian life. The Christian life is to be regulated by the Lord, the Messiah, and to be lived with him in view.

For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; or whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ died, and lived *again*, that he might be Lord of both the dead and the living. But thou, why dost thou judge thy brother? or thou again, why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of God. For it is written, As I live, saith the Lord, to me every knee shall bow, and every tongue

[1] See an admirable discussion of these chapters in Steinmeyer, *Apostel Paul und das Judenthum.*

[2] xii. 5.

[3] See p. 105.

[4] xiii. 11. ἡ σωτηρία.

[5] See pp. 50, 86, 89, 96

[6] xiii. 14.

[7] See p. 139.

shall confess to God.[1] So then each one of us shall give account of himself to God. (Romans xiv. 7–12.)

Whether we live or die, to the Lord we live, because we belong to him in life and in death. This was the purpose of the death and resurrection of Christ, that he might be the Lord of both the dead and the living. Whether men live in this world, therefore, or whether they die and pass into the Middle State of the dead prior to the resurrection, in both states alike they belong to the Lord Christ. In both states alike they are under his rule. In both states alike they live for him. At the end of the life in this world, and of the state of the dead in the Middle State, is the judgment-seat of God, on the Day of judgment when each one of us will give his account to God. This is the same doctrine that we have learned in the second Epistle to the Corinthians.[2]

The apostle exhorts Christians to avoid being stumbling blocks. "Destroy not with thy meat him for whom Christ died. Let not then your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."[3]

It is not clear whether the kingdom of God here is the kingdom of glory, or the kingdom of the Church in this world. Paul thus far has always used it of the kingdom of glory. The presumption is that it has the same reference here. Eating and drinking are not the characteristics of that kingdom of glory. Eating and drinking are not the preparation for it. But its characteristics are righteousness, peace, and joy in the Holy Spirit.

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[1] This citation differs from the LXX and the Massoretic text so greatly that it probably is more in accordance with the Aramaic Targum of the times.

[2] See p. 130. [3] xiv. 15–17.

These things are to be sought for. Only those who have them will inherit the kingdom.

The exhortation to please our neighbor is fortified by the example of Christ very much as in the first Epistle of Peter.[1] "For Christ also pleased not himself,"[2] and again,

> Receive ye one another, even as Christ also received you, to the glory of God. For I say that Christ hath been made a minister of the circumcision for the truth of God, that he might confirm the promises *given* unto the fathers, and that the Gentiles might glorify God for his mercy; as it is written,
>
> Therefore will I give praise unto thee among the Gentiles,
> And sing unto thy name.[3]
>
> And again he saith,
>
> Rejoice, ye Gentiles, with his people.[4]
>
> And again,
>
> Praise the Lord, all ye Gentiles;
> And let all the peoples praise him.[5]
>
> And again, Isaiah saith,
>
> There shall be the root of Jesse,
> And he that ariseth to rule over the Gentiles;
> On him shall the Gentiles hope.[6] (Romans xv. 7–12.)

Here the apostle cites several passages of the Old Testament in order to show that Jesus fulfilled them in

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[1] See p. 54. [2] xv. 3.

[3] The Massoretic texts of Psalm xviii. 50 = 2 Sam. xxii. 50, are here followed, except in the omission of Yahweh, which is not in the LXX, and should be omitted because it makes the first line too long.

[4] This follows the LXX of Deut. xxxii. 43, but is incorrect, for the Hebrew gives "O nations make his people to rejoice." It should be acknowledged that the Massoretic text does not give a sense suited to the context.

[5] The apostle gives the sense of the original Hebrew, but varies in some verbal expressions from the LXX, as well as from the Massoretic text of Psalm cxvii. 1

[6] The apostle agrees in his citation of Is. xi. 10 with the LXX, but both vary from the Massoretic text by substituting the weaker "hope" for "resort," and by paraphrasing the middle line, which reads in the original "which is about to stand as a banner of the peoples."

the mercy of the Gospel now offered to the Gentiles. The most important of these predictions is that of the root of Jesse in Isaiah, which becomes a standard about which the nations rally. This could not be until after the resurrection and enthronement of the Messiah. It was a prediction that was in course of fulfilment rather than fulfilled.

In the closing chapter Paul encourages the Romans with the prediction, "And the God of peace shall bruise Satan under your feet shortly." Here the apostle thinks of the Protevangelium and the promise to the woman's seed. The woman's seed is the Church of the Messiah. They are going to fulfil this prediction. And it will be soon.[1] This *soon* is the same in substance with the cut-off time of 1 Corinthians,[2] and the *sudden* of the first Epistle to the Thessalonians.[3]

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[1] xvi. 20, ἐν τάχει. [2] See p. 110. [3] See p. 87.

CHAPTER VI.

THE MESSIAH OF THE EPISTLES OF THE IMPRISONMENT.

THE Paulinism of the great epistles we have thus far considered, is separated from the later Paulinism by a considerable interval of time. During this interval the apostle passed through a remarkable experience, which enriched his personal relation to Christ and his intellectual apprehension of the person and work of the Messiah. The Book of Acts tells us the story of his journey from Ephesus to Jerusalem, his conflicts there, his long imprisonment at Cæsarea, his journey to Rome, and his two years of confinement in the metropolis of the world. The tradition of a temporary release and of a last missionary journey to Asia and to Spain, followed by his second imprisonment and death, cannot be made certain by the scanty historical evidence which has been preserved, but seems altogether probable.[1]

The group of Pastoral Epistles cannot be explained within the limits of the life of Paul given in the Book of Acts. It is sufficiently difficult to bring all the group of the Epistles of the Imprisonment within those limits. We shall discuss the Messiah of the Epistles of the Im-

[1] Able arguments for a second imprisonment are given by Lightfoot, *Biblical Essays*, pp. 419–437; and Spitta, *Urchristenthum*, 1., s. 1–108; against it by Weizsäcker, *Apostolisches Zeitalter*, s. 472 *seq.*

prisonment in this chapter, and of the Pastoral Epistles in the following chapter.

The Epistles of the Imprisonment show a very great advance upon the Paulinism thus far considered, especially in the Christology which is within our field of study at this time. It is difficult to explain such a great change in so short a time. And yet the circumstances were such that a rapid development was to be expected. It is doubtful whether any man ever went through such a wonderful experience as the apostle Paul in his journey from Ephesus to Rome and in his two imprisonments at Cæsarea and at Rome. The growth, that we have already noted, of the Paulinism of the Epistles to the Galatians and the Romans beyond the earlier Paulinism and the rapid development of his theology in the few months which separate the first Epistle to the Thessalonians from the Epistle to the Romans should prepare us for a still more rapid and rich development in those eventful years which separate the Epistle to the Romans from the first of the epistles written from Rome.

I cannot undertake to discuss the critical theories which cluster about this group of epistles. I shall simply give my opinion that the Epistle to the Philippians is certainly an epistle of Paul, and that in all probability the Epistle to the Ephesians belongs to him also, with less probability the Epistle to the Colossians.

We shall arrange these epistles, therefore, in this order without undertaking to determine which of them was prior in time. If they were written by Paul during his first imprisonment they fall within the few months of A.D. 62 and 63.[1]

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[1] See Lightfoot, *Biblical Essays*, pp. 224 *seq.*

THE EPISTLE TO THE PHILIPPIANS.

This epistle is probably the earliest of the group. It is nearest in doctrine to the earlier Paulinism. It is less disputed than the others. It is regarded as genuine by Pfleiderer,[1] who denies the genuineness of the others. It was written from Rome while the issue of Paul's cause was still uncertain. As Bishop Lightfoot says: "Thus it forms the link which connects these two epistles with those of the third apostolic journey. It represents an epoch of transition in the religious controversies of the age, or to speak more correctly, a momentary lull, a short breathing space, when one antagonistic error has been fought and overcome, and another is dimly foreseen in the future. The apostle's great battle hitherto has been with Pharisaic Judaism; his great weapon the doctrine of grace. In the Epistle to the Philippians we have the spent wave of this controversy. In the third chapter the apostle dwells with something like his former fulness on the contrast of faith and law, on the true and the false circumcision, on his own personal experiences as illustrating his theme. Henceforth when he touches on these topics, he will do so briefly and incidentally. Even now in his apostolic teaching, as in his inner life, he is 'forgetting those things which are behind and reaching forth unto those things which are before.' A new type of error is springing up—more speculative and less practical in its origin—which in one form or other mainly occupies his attention throughout the Epistles to the Colossians and Ephesians and the Pastoral Epistles; and which under the distinctive name of Gnosticism in its manifold and monstrous develop-

[1] *Urchristenthum*, s. 153.

ments will disturb the peace of the Church for two centuries to come." [1]

We may divide the Messianic idea into two sections, the former contained in chapters i.–ii., the latter in chapter iii.

THE KENOSIS.

§ 43. *The Messiah, being in his pre-existence in the form of God, did not grasp after equality with God; but emptied himself of the form of God, took the form of a prophetic servant and became obedient unto the death of the cross. Therefore God enthroned him at His right hand, giving him the name above every name, and all things in heaven and earth and Hades bow the knee to him. It is very desirable to depart and be with the Messiah. The Day of the Messiah is a day of reward to believers who have been made perfect.*

The epistle begins very much as the Epistles to the Thessalonians and to the Corinthians, with the aim of the apostle that his disciples might be perfect in the Day of the Messiah, "being confident of this very thing, that he who began a good work in you will perfect it until the Day of Jesus Christ," [2] "that ye may be sincere and void of offence unto the Day of Christ." [3] This is a genuine Pauline idea that in the Day of the Messiah Christians must be blameless, wholly sanctified, and perfectly conformed to the image of Jesus Christ.[4] The apostle has passed through an experience of persecutions and sufferings. He knows not the end of them. He knows not what most to desire, whether life or death.

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[1] *The Epistles of Paul: Philippians*, 2d edition, p. 41.

[2] i. 6. [3] i. 10.

[4] 1 Thess. v. 23; 1 Cor. i. 8; v. 5; 2 Cor. i. 14. See pp. 85, 107, 109, 127.

For to me to live is Christ, and to die is gain. But if to live in the flesh,—*if* this is the fruit of my work, then what I shall choose I wot not. But I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better: yet to abide in the flesh is more needful for your sake.

(Phil. i. 21–24.)

Paul has the same essential idea of the condition after death, as we have seen in the earlier epistles.[1] He desires to depart to heaven to the presence of the Messiah. This he knows is far better than life in this world. But, whether he lives or dies, it is for Christ that he lives and dies.

In the second chapter, the apostle exhorts the Philippians to have the same mind as Jesus Christ, to imitate him, to be like him. He then sets forth the mind of the Messiah in one of the most sublime passages of the New Testament.

Have this mind in you, which was also in Christ Jesus: who, being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient *even* unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of *things* in heaven and *things* on earth and *things* under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians ii. 5–11.)

The epistle distinctly sets forth three different states of the Messiah: pre-existence in heaven, humiliation on earth, and enthronement in heaven. Each of these is presented with a wealth of meaning beyond anything taught in the previous Paulinism.

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1 See pp. 130, 172.

(1) The pre-existence of the Messiah is a pre-existence in the form of God. The pre-existence thus far considered has been involved in the sending of the Messiah ;[1] in the conception of the second Adam, the archetypal man from heaven ;[2] and especially in the self-impoverishment of the rich Messiah for our sake.[3] But richness in a pre-existent state, prior to his poverty in this world, by no means amounts to "being in the form of God."

While pre-existing in the form of God he did not deem equality with God in rank a thing to be grasped at. It was the divine purpose that he should have that equality with God.[4] It was indeed involved in his existing in the form of God that he should be equal in rank with God. From that point of view it might be said that he would not grasp after his own rank to which he was entitled as the Son of God.[5] But it is probable that the apostle had in mind the antithesis between the first and the second Adam which is so characteristic of his theology.[6] He is thinking of the sinful grasping of the first Adam after equality with God under the instigation of the serpent.[7] As the second Adam he will not grasp after equality with God, even though it is his birthright. He will receive it from the hands of God

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[1] Gal. iv. 4 ; Rom. viii. 3. See pp. 139, 158.

[2] 1 Cor. xi. 3 ; xv. 46, 47. See pp. 98, 117.

[3] 2 Cor. viii. 9. See p. 122.

[4] As Weiss says : "The correct interpretation of this passage, which Schmidt and Pfleiderer maintain, depends on the correct distinction between τὸ εἶναι ἴσα θεῷ, which was only appointed for Christ, and the μορφῇ θεοῦ, which he already possesses in his pre-temporal existence, and this is necessarily required by any exact interpretation of ἁρπαγμός." *Biblical Theology*, ii., p. 101, T. & T. Clark's edition.

[5] "He did not look upon equality with God as a prize which must not slip from His grasp." Lightfoot, *in loco.*

[6] See p. 113. Comp. Beyschlag, *Neutest. Theologie*, ii., s. 84, 85.

[7] Genesis iii. 5.

as a gift of love after he has earned it by obedience, just as the first Adam ought to have done. Accordingly the Messiah did the very reverse of grasping after equality with God. He emptied himself of the form of God.[1]

II. The humiliation of the Messiah is in several stages. (*a*) It begins with a Kenosis,—a self-abnegation or self-emptying. In the second Epistle to the Corinthians the Messiah divested himself of his riches and became poor. Here he divested himself of the form of God and became a servant. The Kenosis is not an emptying himself of his original deity as some have supposed; for that interpretation has nothing in the terms used or in the context to favor it, and it would really involve the conception of the extinction of his deity, which is in contradiction to the very idea of deity. The Kenosis is of that which the Messiah is represented in the context as possessing in his pre-existence. That was the form of God. He emptied himself of the form of God so completely that he no longer appeared in the form of God, no longer could be recognized as God; and in the reverse he took the form of a servant, was made in the likeness of men, and was found in fashion as a man. The coming of the man Christ Jesus into the world has thus far been conceived of by Paul as a sending by God.[2] Here the Messiah enters the world of his own accord. He empties himself of the form of God. He himself takes the form of a servant. There is an antithesis between God and man, and especially between equality with God and servitude to God. What is involved in the "form of God," in the writer's mind can only be determined from the scope of the passage. And yet it seems not alto-

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[1] See Dorner, *System der Christlichen Glaubenslehre*, ii., s. 286.

[2] Gal. iv. 4; Rom. viii. 3.

gether satisfactory to find the clue to the meaning of the "form of God" in the antithetical "form of a servant."[1] The "form of God" is the characteristic form of existence of God and not merely a temporary appearance or occasional manifestation of God. The existence of the Son of God in the "form of God" implies his existing as God and being God;[2] and yet his divine existence is not so dependent upon his characteristic form, that he may not change that form and continue his divine existence in another form; especially if he take to himself another and an additional existence. This he did when he assumed not only the characteristic form of existence of a servant, but also the existence of a servant, and undertook the life of a divine servant with its manifold changes, as described in the stages of humiliation and exaltation in the subsequent context, with its resultant in the form of existence of a glorified divine servant and human Lord.

(*b*) The second stage of the humiliation is his becom-

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[1] "The best clue to the nature of the riches renounced, the glory foregone, the form laid aside, is the *μορφὴ δούλου*, to which the *μορφὴ θεοῦ* stands opposed. We have to consider what was involved in this servile state; and if we find that limitation of divine attributes, such as knowledge, exposure to temptation, liability to the curse pronounced on man for sin, hardships supplying severe tests of obedience, were all involved in it, and necessary to its completeness and thoroughness,—then we may infer that the *μορφὴ θεοῦ* forms a contrast to the *μορφὴ δούλου* in all these respects: in respect to divine attributes (metaphysical), in respect to divine exemption from moral trial, and in respect to divine felicity; the kenosis, of course, extending to all, in whatever sense the kenosis is to be taken, whether as absolute or as relative." Bruce, *The Humiliation of Christ*, p. 364.

[2] "Though *μορφὴ* is not the same as *φύσις* or *οὐσία*, yet the possession of the *μορφὴ* involves participation in the *οὐσία* also: for *μορφὴ* implies not the external accidents but the essential attributes. Similar to this, though not so decisive, are the expressions used elsewhere of the Divinity of the Son, *εἰκὼν τοῦ θεοῦ*, 2 Cor. iv. 4; Col. i. 15, and *χαρακτὴρ τῆς ὑποστάσεως τοῦ θεοῦ*, Heb. i. 3. Similar also is the term which St. John has adopted to express this truth, *ὁ Λόγος τοῦ θεοῦ*." Lightfoot, *The Epistles of St. Paul: Philippians*, 2d edition, p. 108.

ing man. Three terms are used, "form of a servant," "likeness of men," and "fashion as a man."[1] These terms of decreasing intensity of meaning, as they recede from the term with which they are in antithesis, are comprehensive and so emphasize the real humanity of the Messiah, as it were, from every point of view. So in the Epistle to the Romans, God's Son was sent "in the likeness of sinful flesh"[2] and was "born of the seed of David according to the flesh";[3] and in the Epistle to the Galatians, he was "born of a woman, born under the Law."[4] He did not come into the world merely as a Christophanic or Theophanic appearance; but he became a real man, just as he was real God. He became not a royal man, a king, such as the Messiah was expected to be, but a bondman, a servant. The writer is thinking of the suffering prophet of the exilic Isaiah,[5] and he represents Jesus as deliberately assuming the form of a prophetic servant instead of a Messianic king. This is because of the antithesis to equality with God which the Messiah would not grasp at. He would assume no rank, not the rank of God, not the rank of the Messianic king, but only the functions of a prophetic servant. (*c*) As a prophet he humbled himself and became obedient unto the death of the cross. He was obedient in all his prophetic ministry even unto death. And his

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[1] "The *form of a servant* is concerned with the fact that the manifestation as a servant corresponded with the real fact that Christ came as the servant of mankind. In the phrase *in the likeness of men* the thought is still linked with that of His essential nature which rendered possible a *likeness* to men, but not an *absolute identity* with men. In *being found in fashion as a man* the thought is confined to *the outward guise* as it appealed to the sense of mankind. *Likeness* states the *fact* of *real resemblance* to men in mode of existence: *fashion* defines the outward *mode* and *form*." Vincent, *Word Studies*, iii., pp. 431, 435.

[2] Rom. viii. 3. See p. 158.

[3] Rom. i. 3. See p. 143.

[4] Gal. iv. 4. See p. 139.

[5] Is. liii.

death was the shameful death of the cross, the death of the accursed. Thus the humiliation of the Messiah began in the Kenosis of the form of God and ended in the shameful death of the cross. It embraces the entire life and experience of the Messiah from his departure from pre-existent glory until he lies dead in the shame of the cross and the tomb. The previous Paulinism emphasizes the death of the cross for man's salvation;[1] the cross in this epistle is an incident of the Kenosis.

III. The enthronement is in antithesis with the humiliation. (*a*) God highly exalted him. The exaltation is the reward of the shameful death of the cross. The apostle has in mind the exaltation of the martyr prophet of the great prophecy of the exile. The resurrection is apparently overlooked. But in the usage of Paul it is sometimes involved in the enthronement, and sometimes the enthronement is involved in it. (*b*) God gave him the name which is above every name. The supreme name is the reward of the taking the form of a prophet. The faithful prophet is exalted to be the Messianic king. In his name every knee will bow. This is the reward of his becoming man. He will be honored by men, by all things on the surface of the earth. Beyond this earth his honor extends. The departed spirits of the world below and all things in that realm of the dead will join in his worship. And over and beyond these, all things in heaven, the angelic hosts, will unite in the universal homage. The man Christ Jesus, the second Adam, will be enthroned on the praises of the universe of God. (*c*) The climax of the exaltation is reached in the confession which rings forth from every tongue in this choral of the universe: Jesus Christ is Lord to the glory

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[1] See pp. 132 *seq.*

of God the Father. The Kenosis has gained its reward. The equality with God, which he would not grasp for, has been put in his grasp by God the Father. The Messiah, who emptied himself of the form of God, is now recognized in the form of God-man and hailed as equal with God by the assembled universe; and the glory of the Messiah redounds to the glory of God the Father.

The apostle grasps the entire period of the enthronement from its first moment at the ascension until its culmination at the second Advent. He contemplates the glory of the enthroned Messiah in one transcendent scene. In the Epistle to the Corinthians he had described a gradual subjugation of all enemies under his feet with the ultimate delivery of the perfected kingdom into the hands of the Father.[1] The apostle here presents the whole work of the Messiah from his Kenosis until his supreme glorification as involved with the Kenosis in the mind of Christ. This mind Christians should imitate. He exhorts them:

> Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to work, for his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, children of God without blemish in the midst of a crooked and perverse generation, among whom ye are seen as luminaries in the world, holding forth the word of life; that I may have whereof to glory in the Day of Christ, that I did not run in vain neither labour in vain.
>
> (Philippians ii. 12–16.)

Their salvation is to be worked out. It is not yet complete. It is to be worked out in a life of holy obedience after the model of Christ's life. It will then be gained in a holy exaltation after the manner of Christ's exalta-

[1] See p. 115.

tion. They are luminaries in the world, they should shine with the light of God. They are children of God, they should be blameless, harmless and without blemish. The goal of it all will be in the Day of the Messiah.

THE CHRISTIAN COMMONWEALTH.

§ 44. *The Christian commonwealth is in heaven with the Messiah. When the Messiah comes from heaven he will transform the bodies of humiliation so that they will be conformed to his body of glory. It is the chief ambition of the apostle to attain this ideal.*

The apostle warns the Philippians, in the third chapter, to beware of the Judaizers who, like dogs and evil workers, would mislead them to confidence in the flesh. He gives his own experience as one who sought to be found in the Messiah and to have the righteousness of faith, knowing "him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection from the dead."[1]

This is the same mystic and vital union we have seen in the Epistle to the Romans. Paul knows Christ and the redemptive power of all his gracious acts. He is conformed to his sufferings and his death that he may attain the resurrection from the dead.

Paul had not yet reached this perfection; but he presses on toward it as a prize. He exhorts the Philippians to imitate him in this effort and encourages them by the assurance:

For our commonwealth is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion

[1] iii. 10, 11.

anew the body of our humiliation, *that it may be* conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself. (Philippians iii. 20, 21.)

The thought that the commonwealth of Christians is in heaven with the Messiah is the same as we have found in the Epistle to the Galatians, where the heavenly Jerusalem is contrasted with the earthly.[1] The Messiah is in this commonwealth, and therefore it is the centre of the Christian hope. This commonwealth is not to remain in heaven, it is to come down on earth with the Messiah at his Advent. This Advent will be the culmination of salvation in the resurrection of the body. Here for the first time Paul speaks of Jesus as Saviour, because he brings the salvation of the Parousia. We are reminded of his fuller teaching in the earlier epistles.[2] The natural body is conceived as a body of humiliation here, as it was represented there as corruptible, earthy, and dishonored. But it is to be transformed, and that transformation has as its model the body of glory of the Messiah himself. The Messiah will accomplish the transformation by that power which he has of subduing all things.[3] The epistle gives the Christian watchword in the Greek, ὁ κύριος ἐγγύς, the Lord is at hand;[4] just as in the first Epistle to the Corinthians he had given it in the Aramaic, Maran atha.[5]

THE EPISTLE TO THE EPHESIANS.

The Epistle to the Ephesians is in some respects the greatest of the Pauline epistles. And yet on this very account it is regarded by many critics as not genuine.

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[1] See p. 140. [2] See pp. 85, 116.

[3] This is the same thought that we find in 1 Corinthians xv. 24–28, where he reigns until he subdues all things, even Death, the last enemy of all. See p. 113.

[4] iv. 5. [5] 1 Cor. xvi. 23.

For the difference between it and the other epistles is very great, especially in Christology.

The Judaizers, who were Paul's foes in the other epistles, no longer appear, but instead of them enemies of an entirely different character, more like the Gnostics of the second century. There is no sufficient reason why a party of this kind should not have appeared at an early date. It is a no less natural deflection from the Hellenistic Christian theology than Judaizing was from the Palestinian Jewish-Christian theology. A party rallied about the name of Apollos in Corinth, which may have been a precursor of this tendency, as a Jewish-Christian party used the name of Peter, and a still more radical party of Judaizers rallied about the name of Christ. The earlier phase of the Alexandrian tendency was suppressed at Corinth, but it would be likely to burst out, and speedily, in Asia Minor.

It seems probable that the epistle was encyclical[1] and that it was addressed to the churches of Asia, and that the traditional reference to the Ephesians is a mistake, as it is not sustained by the earliest manuscripts or the most ancient authorities.

THE HEAD OF HIS BODY THE CHURCH.

§ 45. *God raised the Messiah from the dead and enthroned him in heaven, where he reigns supreme over all, filling all things. He is head of his body, the Church, which he fills with the fulness of his presence. In the fulness of times all things will be summed up in him. Believers are sealed by the Holy Spirit, have forgiveness of sins, and redemption by the blood of Christ. There is in*

[1] Lightfoot, *Biblical Essays*, pp. 377–396.

store for them in heaven adoption and an inheritance of glory when they will be holy and without blemish.

The epistle begins with blessing God for "every spiritual blessing in the heavenly places in Christ." [1] The Messiah is in the heavenly regions and every spiritual blessing for Christians is with him.[2] God "before the foundation of the world chose us in him," and "in love foreordained us." The aim of this election and foreordination was "that we should be holy and without blemish before him." [3] This entire sanctification of the believer at the Parousia we have seen to be the aim of Paul in his earlier epistles.[4] The aim of holiness can only be accomplished in the "adoption as sons." The adoption as sons is here conceived of, not as the spirit of adoption received by faith at the beginning of a Christian life, but as its goal, as in the Epistle to the Romans.[5]

The origin of redemption is in the good pleasure of God's will; its final aim is the praise of the glory of His grace. This grace is freely bestowed on those who are in Christ. He is the Beloved of God.[6] God in love foreordained us in the Beloved and bestowed upon us His grace in him. This grace consists, in its first inception to men, in the redemption through his blood, and in the forgiveness of trespasses. Neither of these terms has been used in the earlier Pauline epistles. The forgiveness of trespasses [7] takes the place of justification

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[1] i. 3. [2] Phil. iii. 20, 21. See p. 187. [3] i. 4.

[4] See pp. 85, 164. [5] See p. 161.

[6] This phrase, *ἐν τῷ ἠγαπημένῳ*, ver. 6, is new to Paulinism; but it is essentially the same as the word of the theophanic voice, *ὁ ἀγαπητός*, Luke iii. 22. See *The Messiah of the Gospels*, p. 76. Comp. Col. i. 13; John iii. 35.

[7] *ἀφεσις τῶν παραπτωμάτων* ver. 7, is found nowhere else. But *ἀφεσις ἁμαρτιῶν* is used in the discourses of Paul in the Book of Acts xiii. 38, xxvi. 18, and the verb *ἀφίημι* in a translation of Ps. xxxii. 1, in Romans iv. 7; but

from sin of the Epistle to the Romans.[1] The redemption through his blood[2] is a conception which is common to the different writers of the New Testament. It appears in many different forms and expressions. Sometimes the blood is applied to persons, as in the sacrifice of the covenant,[3] sometimes to the heavenly altar, as in the sin-offerings. The latter has been the usage of Paul.[4] There is nothing to show a specific reference here.

The epistle again returns to the final purpose of God: "Unto a dispensation of the fulness of the times, to sum up all things in Christ, the things in the heavens, and the things upon the earth."[5] This summing up of all things in the Messiah is similar to the subjugation of all enemies, in the first Epistle to the Corinthians,[6] and the universal recognition and worship of his name, in the Epistle to the Philippians.[7] The things in heaven and on earth, however, are not so comprehensive as the heaven and earth and under the earth of the latter epistle. The summing up is the unity of the subjugation of enemies of the former epistle and the homage of worshippers of the latter epistle. It does not imply a final redemption of

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neither noun nor verb, in the sense of forgiveness, is used by Paul in his earlier epistles. In the later Paulinism the noun is used only Col. i. 14; comp. Heb. ix. 22: x. 18, and the verb not at all in this meaning. The verb is used in James v. 15, but neither noun nor verb in the epistles of Peter or Jude. The verb is used 1 John i. 9; ii. 12, but neither noun nor verb in this sense in the other Johannine epistles or in Revelation. The noun and verb are frequently used in the Gospels and the Book of Acts, by John the Baptist, Jesus, Peter, and others.

[1] Rom. vi. 7. See p. 154.

[2] *ἡ ἀπολύτρωσις διὰ τοῦ αἵματος αὐτοῦ*, ver. 7, is found only here. But the same thought is given in *περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου*, Acts xx. 28. See p. 81.

[3] 1 Peter i. 2, 19. See p. 48. [4] Rom. iii. 25; v. 9. See pp. 146, 150.

[5] i. 10. [6] See p. 115. [7] See p. 184.

all things. The bringing all things to a unity in the Messiah is to be accomplished in the fulness of the times.[1] This fulness is at the second Advent when, in accordance with the first Epistle to the Corinthians, the last enemy, death, will be subdued. The times of the present age of the world will roll on until the age is ripe and the fulness of its times has come.

To this fulness of the times believers are "sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of *God's* own possession, unto the praise of his glory."[2] The redemption of God's own possession is the final aim of the purpose of God. His own possession is, as in the first Epistle of Peter, the possession of his people.[3] This possession is that which is to be redeemed. Its redemption will first be accomplished in this fulness of the times.[4] Then will believers for the first time take possession of their inheritance in the kingdom of glory.[5] They have an earnest, a pledge, an assurance of this inheritance of glory in the sealing by the Holy Spirit. This sealing of believers[6] is a sealing of their spirits with the spirit of adoption.[7] It is to be compared with the gathering by the angels at the Parousia of which it is the prelude.[8]

The apostle now prays for his readers:

That ye may know what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to that working of the strength of his might which he wrought

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[1] *πλήρωμα τῶν καιρῶν*, ver. 10, cf. *πλήρωμα τοῦ χρόνου* of the first Advent, Gal. iv. 4. See p. 139. This, however, refers to the second Advent as the *ἐν καιρῷ ἐσχάτῳ*, 1 Peter i. 5. See p. 47.

[2] i. 13, 14. [3] 1 Peter ii. 9. See p. 52. [4] See pp. 86, 106, 128.

[5] See p. 47. [6] See also iv. 30. [7] Romans viii. 15, 16. See p. 160.

[8] See *The Messiah of the Gospels*, p. 152.

in Christ, when he raised him from the dead, and made him to sit at his right hand in the heavenly *places*, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come: and he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, the fulness of him that filleth all in all. (Ephesians i. 18–23.)

The apostle prays that they may have such a knowledge of God through the wisdom and revelation of the divine Spirit that they may know the blessing they are to receive from God in the fulness of the times. (*a*) The hope of His calling is the hope to which He has called them, the hope as the object of their expectation. (*b*) The riches of the glory of His inheritance among the saints is the inheritance promised by God in the glory of God and among the saints of God. (*c*) The wonderful power of God towards believers, which He wrought in Christ, comprehends all the work of Christ for them. The method of the apostle here reminds us of his method in the Epistle to the Philippians. There the exhortation to have the mind of the Messiah is followed by a comprehensive view of his work from his Kenosis to his Lordship over all. Here the contemplation of the inheritance at the Parousia is followed by a similar comprehensive view of the work of God in the Messiah, which secures it and is the measure of it. The epistle here passes over the pre-existence of the Messiah and his state of humiliation in order to dwell upon several features of his work as the enthroned Messiah. It comprehends in its representation (1) the resurrection. This is simply stated without an unfolding of its meaning to the Church. (2) The enthronement at the right hand of God in heaven. The Messiah is enthroned far above all rule as the supreme ruler, over above every name as the

highest name. His rule not only embraces the present age of the world, but also the coming age. His enthronement is above every authority and name. This is similar to the having the name above every name of the Epistle to the Philippians.[1] But it also looks at the darker side of the throne. It is for the subjugation of all things, just as in the first Epistle to the Corinthians.[2]

The epistle now advances to a conception of the work of the enthroned Messiah which is new to the Pauline Christology, as we have thus far studied it. This new conception becomes the chief theme of the epistle. The Messiah is Head over all things to the Church. His rule is in the interests of his Church. The Church is his body, which he fills full with himself. This doctrine is an advance upon that of the first Epistle to the Corinthians, which represents Christians as one body with various gifts and employments and the one body as the body of Christ.[3] Here we have the conception of the Church as one body and of the Messiah in heaven as the Head of that one body. All Christians here on earth as well as elsewhere are the body of Christ. They are filled full with his presence. They are governed and controlled by the Head who, as transcendent, is head over them and rules them and makes all things subordinate to him and to them; and who, as immanent, fills them with his own fulness. As the universal ruler he fills all over which he rules and is in all. But his Church, his own body, he fills full with his fulness and so makes it the fulness of his earthly presence. The apostle here teaches a doctrine which is the counterpart of that of the Epistle to the Romans. There believers were all

[1] Phil. ii. 9. See p. 184.

[2] 1 Cor. xv. 24–28. See p. 115.

[3] See p. 105.

in Christ. Here Christ is in them. But in both representations Christ and Christians are one body.

THE CHRISTIAN TEMPLE.

§ 46. *The Messiah broke down the barriers between Jew and Gentile, making them into one new body, the commonwealth, the household of God. He became the corner-stone of a new temple whose foundations are apostles and prophets, and whose buildings are believers, who together constitute a living, growing temple, the habitation of God through the Holy Spirit.*

In the second chapter the epistle sets forth the work of the Messiah as the Head of the Church. God not only exalted the Messiah, but also the Church in him.

But God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly *places*, in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in kindness toward us in Christ Jesus: for by grace have ye been saved through faith; and that not of yourselves: *it is* the gift of God: not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them. (Ephesians ii. 4–10.)

The organic union of the Messiah and the Church in one human body is the basis of the conception of the union of the Messiah and his Church in the entire redemptive work of God. The redemption had its source in the great love, the rich mercy of God. This love came to sinful men in Christ the beloved Son. By virtue of union with him, they share in the love of God. This love finds men by nature, as natural men, in a condition of death and exposure to the wrath of God in the Day of

His wrath. Their condition is a condition of spiritual death into which they have come by their trespasses and sins. They are under the dominion of the evil spirit, the prince of the power of the air, the devil.[1] This is a somewhat different conception from that of the Epistle to the Romans, where physical Death had the dominion over the natural man through his vicegerent Sin.[2] Here Paul teaches that the natural man is in a condition of spiritual death before he experiences physical death. While in this condition of spiritual death he was quickened together with Christ, brought to life with him. The quickening of the Epistle to the Romans was a physical quickening which all potentially experienced at the resurrection of Christ by virtue of their union with him, the second Adam.[3] The quickening here is a spiritual quickening which believers experience in virtue of their union with Christ, by faith and baptism. The historical quickening of Christ, his resurrection and enthronement, are the objective grounds of this spiritual quickening, resurrection, and enthronement of believers with him and in him. The Epistle to the Romans dwelt upon the physical change in believers, the spiritual was in the background. Here the spiritual man is alone in view. The purpose of it all is that God may shew the exceeding riches of His grace in kindness toward us through Christ. In the Epistle to the Romans the outlook was eschatological, here it is soteriological. Accordingly salvation is a present experience. Believers have been saved by the grace of God. They are his workmanship, created in Christ Jesus.

The workmanship here[4] reminds us of the new creature of the Epistle to the Galatians,[5] and the regeneration of

[1] ii. 1–3. [2] See p. 152. [3] See p. 154.
[4] *ποίημα*, ver. 10. [5] See p. 142.

the Gospel of John.[1] The ages to come, in which the exceeding riches of God's grace in Christ are to be shown, are the ages subsequent to the present age. The Messianic age of the earlier epistles has become an indefinite number of ages.[2]

The general statement of the spiritual benefits, derived from union with Christ in the present and in the everlasting future, prepares the way for the various images in which these are more fully set forth.

Wherefore remember, that aforetime ye, the Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision, in the flesh, made by hands; that ye were at that time separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition, having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; that he might create in himself of the twain one new man, *so* making peace; and might reconcile them both in one body unto God through the cross, having slain the enmity thereby: and he came and preached peace to you that were far off, and peace to them that were nigh: for through him we both have our access in one Spirit unto the Father. So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.

(Ephesians ii. 11–22.)

The apostle reminds his Gentile readers that "at that time," the time prior to the redemptive activity of Christ, described in the previous context, they were (*a*)

[1] See *The Messiah of the Gospels*, p. 261.

[2] See p. 132.

"separate from Christ." They had not the Messianic promise which the Jews had. (*b*) They were "alienated from the commonwealth of Israel." They were in hostility to the organized commonwealth of God under the old dispensation. (*c*) They were "strangers from the covenants of the promise." They had not been circumcised into the Abrahamic covenant, and they had no share in the subsequent covenants. Accordingly they had not the hope which inspired the Jew; they had not the only living and true God of Israel. Such was the condition of the Gentiles. In these things the Jew had the advantage over them.

But Jesus Christ once for all changed all this. Every one of these disadvantages was overcome, so that Jew and Gentile share in him equally and alike. (*a*) In Christ Jesus the Gentiles are no longer separate and afar off, as they were aforetime; they are "made nigh in the blood of Christ." The blood of Christ is doubtless referred to as the redemptive means, whether conceived of as sprinkled on the person redeemed, or on the divine altar. Paul probably is here thinking of the latter in accordance with his previous usage.[1] He conceives that by the blood of Christ's sin-offering the sins of the Gentiles are covered at the divine altar, and that righteousness was gained for them as well as for the Jews.

(*b*) In Christ Jesus the alienation of Jew and Gentile has passed away. For Christ abolished the enmity by breaking down the partition between the commonwealth of Israel and the Gentiles. That partition consisted in the Mosaic Law, whose ordinances separated Israel from the nations and occasioned alienation and hostility. Christ in his flesh, as an Israelite made under the Law, suffered the curse of the Law, and delivered the Jew from

[1] See p. 147.

under the Law and its curse,[1] so that the partition of the Law was abolished. Through the death of the cross the enmity was slain, because the death of the cross was for Jew and Gentile alike. They have nothing more to be at enmity about. They have a common reconciliation unto God. They have one and the same salvation. Christ made of the commonwealth and its aliens one commonwealth. He made of the two bodies one new body. Both alike and together have the same access unto the Father in the one Holy Spirit and through the one Messiah.

(*c*) In Christ the Gentiles are no longer strangers from the covenants of the promise. They are no longer mere sojourners, as proselytes, in the inheritance of Israel. They have an equal share in it with the Jews. The apostle uses three successive images to express his meaning, all based on Messianic promises of the Old Testament, and making up the hope of Israel. The Gentiles are "fellow-citizens with the saints." The commonwealth of God is a commonwealth of saints. Jews and Gentiles are fellow-citizens in that commonwealth, and therefore have equal rights and privileges as citizens. The Gentiles have the hope of Israel, they are "of the household of God," belonging to His family. He is their Father. They are no longer "without God in the world." They are more than citizens and brethren of the same family—they belong to the very temple of God. This conception is already familiar to us in the previous writings. The Messiah is the corner-stone of this holy temple. About him the foundations are laid. These are the apostles and prophets. The prophets are not the Old Testament prophets, but the New Testament prophets who are associated with the apostles in

[1] See p. 135.

laying the foundation of the Church. They come next to the apostles in order,—they, as it were, make the second row of foundation-stones. This conception of the apostles as foundation-stones is an elaboration of the prediction of Jesus that Peter was to be the rock of the Church.[1] The corner-stone and the foundations having been laid, the structure itself rises, and that in several buildings all fitly framed together. We have already seen this thought of Christians as living stones in the first Epistle of Peter,[2] and in the first Epistle to the Corinthians.[3] But the figure here is more elaborate. The building is in course of erection. It grows as a living temple. Every stone is living, every building is living, the whole structure is living and growing. It is not yet completed. It is to be a holy temple. It is the habitation of God in the Spirit. The Spirit of God animates it with life and growth. God himself inhabits it as the living temple, of which the temple in Jerusalem was the outer form and type.

THE AGE OF AGES.

§ 47. *The Church is to make known the manifold wisdom of God to the angels, and in the Messianic Age of ages to manifest the glory of God. Christ dwells in the hearts of believers and God fills them with His fulness.*

In the third chapter Paul reminds the Ephesians that he had received his commission as an apostle to the Gentiles by revelation,[4] and that to the holy apostles and prophets it had also been revealed by the Holy Spirit that "the Gentiles are fellow-heirs, and fellow-members of the body, and fellow-partakers of the promise in Christ

[1] See *The Messiah of the Gospels*, p. 189.
[2] ii. 5. See p. 50.
[3] iii. 10–15. See p. 108.
[4] See pp. 70, 103, 133.

Jesus."[1] This mystery had been hid in the secret purpose of God until the present time. Now it was not only to be known to the Church and the world, but through the Church to the angels in heaven. They would see in the Church the unfolding of the manifold wisdom of God as Jew and Gentile combined in one organism of salvation. This was the eternal purpose of God in Christ Jesus. In accordance with this purpose Paul himself prays to the Father of all fatherhoods[2] on earth and in heaven, that this manifold wisdom of God may be known in the Church, that Christ may dwell in the hearts of believers, that they may be filled with the fulness of God.[3] In the previous sections of the epistle the Church was the fulness of Christ, who filled it with himself.[4] Here Christians are filled with the fulness of God the Father. The temple of the Church was a habitation of God.[5] Here Christ dwells in the hearts of the individual members of the Church, and his knowledge-surpassing love is the goal of their own loving apprehension.

This part of the epistle concludes with a doxology which is to resound in the Church and in Christ for ever. It contemplates the glory of God as manifest at the Parousia. It sees that glory in Christ and also in the Church. It sees that glory in Christ and in his Church in all the generations of the Age of the ages. The vast reaches of the times of the Messianic Age, correspond with the vast reaches of the love of Christ and of the wisdom of God in the previous context. We have already seen that the Messianic Age of the previous writings had expanded in the mind of the writer of this epistle to "the ages to

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[1] iii. 6.

[2] God is conceived as the Universal Father under whose paternal authority all men and angels are grouped in fatherhoods—or families of numberless kinds.

[3] iii. 14-19. [4] i. 23. See p. 193. [5] ii. 22. See p. 199.

come."[1] These ages are now conceived of as an Age of ages, an Age of innumerable ages. And these are still further conceived of as divided into innumerable generations. Through all these generations of the Age of the ages the glory of God is to be manifested in the Church. It is evident that the Church has become to the apostle something more than the organized body of Christians in this world corresponding with the kingdom of grace, of the Gospels: it is something more than the mystic body of Christ for the age of the world. It is here carried over into the sphere of the kingdom of glory. It is conceived of as the body of Christ sounding forth the glory of God in all the generations of the ages of the Messianic Age.

The conception of the Church has become more definite in this epistle. It no longer needs to be called the Church of God as in the earlier epistles; the Church has now become such an institution that no one can mistake its meaning.[2]

LEADING CAPTIVES CAPTIVE.

§ 48. *The Messiah ascended to his throne leading captives delivered from Hades. He thence gave the ministry for the building up of his body, the Church, that it may attain perfect manhood after the likeness of the Messiah. The unity of the body in the Father, the Messiah and the Spirit is to be zealously maintained.*

In the fourth chapter Paul returns to the figure of the human body.[3]

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[1] ii. 7. See p. 196.

[2] In the epistles of the imprisonment ἐκκλησία is used with the article and without τοῦ θεοῦ, Phil. iii. 6; Eph. i. 22; iii. 10, 21; v. 23, 24, 25, 27, 29, 32; Col. i. 18, 24.

[3] He elaborates it more fully than the figure of the temple, going farther than the representation of 1 Corinthians xii.

I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. *There is* one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all. But unto each one of us was the grace given according to the measure of the gift of Christ. Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men.[1] (Now this, He ascended, what is it but that he also descended into the lower parts of the earth?[2] He that descended is the same also that ascended far above all the heavens, that he might fill all things.) And he gave some *to be* apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of

[1] The quotation differs from the Massoretic and LXX texts, but is in accord with the Peshitto and the Targum. It was probably a citation from an oral Targum. The substitution of "gave" for "receive" is important, especially for the purpose of the citation, to show the distribution of endowments to the several officers of the Church. The first line of the quotation is, however, in conformity to the LXX and the Massoretic texts, except in change of person of the verb. The captives that he led, are captives taken from the enemy, and not the enemies taken captive. The context of Ps. lxviii. 19 (18), represents the train of the conqueror as consisting of the tribes of Israel with bands of singers.

[2] *τὰ κατώτερα μέρη τῆς γῆς* is not the same as *τὴν γῆν* or *τὴν γῆν κάτω*, but involves a contrast between the earth itself and its lower parts. Its lower parts are the subterranean abodes of the dead, Sheol, Hades. The contrast is here, as elsewhere, between heaven above and Hades beneath, comprehending on the one side the lowest descent of the Messiah, and on the other the highest ascent. The reference to the descent to Hades is recognized by Tertullian, Jerome, Irenæus, Pelagius, Erasmus, Bengel, Rückert, Olshausen, Delitzsch, Lechler, Ewald, Bleek, Baur, Meyer, Vincent, *et al.* The most of those who object to this rendering are influenced by dogmatic considerations and by opposition to the doctrine, such as Beza, Calvin, Grotius, Hammond, Harless, De Wette, Hofmann, Schenkel, Schmid, Beyschlag, *et al.*

error; but speaking truth in love, may grow up in all things into him, which is the head, *even* Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in *due* measure of each several part, maketh the increase of the body unto the building up of itself in love. (Ephesians iv. 1–16.)

The apostle, in simple but comprehensive terms, sets forth the ideal of the unity of the Church of Christ. It is a unity of the Holy Spirit circumscribed by a bond which is the peace of the Spirit. Within this area of the peace of the divine Spirit is the unity of the Church. This unity is to be guarded and zealously maintained. It is a unity of a triad of trinities. The first triad is in the Holy Spirit. With him are associated the one body of the Church and the one hope to which the Church is called. The second triad is centred in the Lord, the Messiah. With him are the one faith in him which men are to exercise, and the one baptism into him which they are to undergo. The third triad is in God, the Father, who is over all as transcendent ruler of the universe, over and above and beyond all; who is through all as immanent, sustaining and pervading all things by His almighty influence; who is also in all as a gracious redemptive energy of life. Every individual Christian has his place in this unity assigned him by the reigning Christ.

The Messiah descended at his death into the abode of the dead. But he did not remain there. He ascended from among the dead victorious over death. He took away from death its captives. He led them in his train in his ascension into heaven.[1] There, seated on his

[1] These captives of death, taken out from under the dominion of death, can be no other than those who participated in the resurrection of the Messiah. We have seen in the Epistle to the Romans that Christ delivered the human race from the dominion of death and secured them by his resurrection an ultimate resurrection. But the captives in this passage seem to be not those who partici-

heavenly throne, he distributes his gifts to men. These gifts are different kinds of ministry, but they all have the same end in view, the perfecting the saints, the ministering to and building up the Church, the body of the Messiah.

The first Epistle to the Corinthians goes more fully into this diversity of operations and the necessity of co-operation and mutual love.[1] Our epistle looks more at the end to be accomplished by them. And here we see a transformation of the body similar to the transformation of the temple in the previous section.[2] The one body is ever growing up unto the Messiah, the head. Its parts are fitly framed and knit together through that which every joint supplieth. This thought of a perfect head and a body in course of construction is complex and difficult to understand. It is probable that the apostle is thinking of the growth of the body from early childhood to full manhood. That is certainly his conception when he alludes to the diversity of workers. They are at first babes liable to be misled, they are to grow into men and ultimately into full-grown men, into the measure of the stature of the fulness of the Messiah. Every member of the body is a miniature of the whole body, as the Messiah himself is the model of the whole body and of each member of it. It is probable therefore that, as the individual Christian is conceived as growing from infancy into manhood, so the whole body of Christians passes through the same experience and does not reach its manhood until one and all have at-

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pate in the ultimate resurrection, but those who shared in the resurrection of the Messiah, those who came up from the abode of the dead in his train. This then is that intermediate resurrection from the abode of the dead to be with Christ in heaven, which is the privilege of some since the resurrection of Christ. See John v. 25; *The Messiah of the Gospels*, pp. 275, 276.

[1] See p. 105 [2] See p. 199.

tained the perfection of the Messiah. Accordingly we have an involved figure of speech which corresponds with that of the living and growing stones of the temple. The Messiah is the temple of God, every Christian is a temple and the whole Church is the temple. So the Messiah is the perfect man, every Christian is to become a perfect man, and the whole Church is to become the perfect man. The organic and vital union of the Messiah with his people involves this threefold relation.

THE GLORIOUS CHURCH.

§ 49. *In Christ God forgives and the Holy Spirit seals believers for the day of redemption. Christ is the whole burnt-offering, a sweet odour unto God for us. He is the head, husband, and Saviour of the Church. He cleanses it in baptism, sanctifies it and makes it holy, and finally makes it a glorious Church. The wicked have no inheritance in the kingdom.*

In the hortatory part of the epistle there are several indirect Christological references. The readers of the epistle are exhorted, "grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." [1] This sealing of the Spirit in a previous section was an earnest of the inheritance unto the redemption of God's own possession; [2] here the Day of redemption is in view. The Day of the Lord in the previous references [3] becomes here the Day of redemption, because the redemptive work of that day is in view, instead of the retribution which is prominent in the other passages.

The doctrine of forgiveness of sins is again taught, but in different terms. God forgiving them in Christ is the model for their forgiving each other.[4]

[1] iv. 30. [2] i 13, 14. [3] See pp. 85, 107.

[4] *χαρίζομαι* is a word only used in the New Testament in the writings of Paul

The imitation of God, in His gracious forgiveness of sins, leads on to the more comprehensive advice to be imitators of God as beloved children and to walk in love as Christ walked in love. The love of Christ is held up for imitation here, as the mind of Christ had been held up in the Epistle to the Philippians.[1] There the mind of Christ was presented in his entire ministry from his Kenosis to his lordship over all. Here the love of Christ is presented in the sacrifice of himself which he made. In this sacrifice Christ gave himself for us. His sacrifice was a gift of love in order to redeem us.[2] The sacrifice is spoken of in terms which seem to imply that it is the whole burnt-offering the apostle has in view. The terms for offering and sacrifice are general, and therefore would not necessarily imply any one of the special sacrifices of the Old Testament; yet the specification "for an odour of a sweet smell" is only appropriate to the whole burnt-offering in which the offering ascended in the flame to God as an act of worship.[3] Thus Christ is here conceived of as a whole burnt-offering, ascending to God in behalf of all and making all accepted by God. His offering was a love gift. It gave forth the odour of a sweet smell. God accepted it as most pleasing to Him. Christians may imitate Christ in the whole burnt-offering. They may not be a sin-offering, or an offering of the covenant, but they may be a whole burnt-offering. Accordingly Paul, in the Epistle to the Romans, had exhorted: "present your bodies a living sacrifice, holy, acceptable to God."[4] In the earlier

and Luke. It has the meaning of forgiveness of men by men, Luke vii. 42, 43; 2 Cor. ii. 7, 10, 10, 10; xii. 13; Eph. iv. 32; Col. iii. 13; of forgiveness of men by God, only in the two Epistles of the Imprisonment, Eph. iv. 32; Col. ii. 13; iii. 13.

[1] See p. 179. [2] v. 1, 2. [3] Gen. viii. 21; Ex. xxix. 18, 25.
[4] xii. 1.

Paulinism the Messiah was a sin-offering, and the blood of the sin-offering was emphasized. Here, in connection with Christ as the whole burnt-offering, the blood has no place.

Paul warns the Ephesians that no wicked man "hath any inheritance in the kingdom of Christ and God."[1] The kingdom of God as an inheritance is a common conception of Paul.[2] The kingdom of God is often used. Here for the first the kingdom is also the kingdom of Christ.

Paul fortifies his exhortation to wives and husbands by using as an illustration and model the relation of Christ to his Church. This he conceives of as a relation of marriage.

> For the husband is the head of the wife, as Christ also is the head of the church, *being* himself the saviour of the body. But as the church is subject to Christ, so *let* the wives also *be* to their husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave himself up for it; that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself a glorious *church*, not having spot or wrinkle or any such thing; but that it should be holy and without blemish. (v. 23–27.)

Christ is the head of the Church as in the previous sections,[3] but he is also the Saviour of his body, the Church. The conception of salvation in Christ is a familiar one to the earlier Paulinism, but first in the epistles of the imprisonment is Christ called Saviour.[4]

He is the Saviour of the Church because of the work of salvation he has to do for the Church, as described in

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[1] v. 5. [2] See pp. 80, 106, 142. [3] See pp. 188, 203.

[4] See Phil. iii. 20; 2 Tim. i. 10; Titus i. 4; ii. 13; iii. 6; and the discourse of Paul in Acts xiii. 23, for the Pauline usage. But it is found in the discourse of Peter in Acts v. 31; 2 Peter i. 1, 11; ii. 20; iii. 2, 18; 1 John iv. 14; John iv. 42, and in the Gospel of the Infancy, Luke ii. 11.

the subsequent context. This salvation begins in his redemptive love. He loved the Church as a husband should love his wife. His love was so great that he gave himself up for it, a sacrifice of whole burnt-offering to God, as in the previous context.[1] The purpose of the Saviour in giving himself for his Church was to save it. This salvation is unfolded in three stages. (*a*) By baptism he cleanses the Church. Each member goes into the bath of baptism and comes out of it cleansed from sin, a new man in Christ Jesus. The whole body of the Church, baptized by the one baptism, is cleansed by Christ in the bath of baptism. (*b*) He sanctifies the Church. This sanctification is interpreted by some as if it were the sanctification of consecration, which is the positive side of the act of cleansing.[2] But it is better to regard it as the process of sanctification, the making holy.[3] This is favored by the fact that sanctification is made so prominent in the purpose of the salvation, and that it is so closely connected with the glory of the Church. The glorious Church must be holy and without blemish. This is much more than cleansing; it is a positive holiness of the Church and such a blameless condition that it may endure the test of the Day of judgment. It is therefore parallel with the goal of sanctification so frequently referred to in the epistles of Paul,[4] and especially in this identical language, in the first section of our Epistle.[5]

(*c*) The final stage of the salvation is to "present to himself a glorious Church." This glory of the Church can be no other than the glory of the kingdom at the second Advent, the glory of the inheritance. The apostle therefore sees that the Church is to be glorified

[1] v. 2. [2] So 1 Cor. vi. 11. See p. 104. [3] 1 Cor. i. 30. See p. 103.
[4] See pp. 85, 107, 165. [5] See p. 189.

after it has been sanctified, and that Jesus Christ as Saviour has not accomplished his work of salvation until his Church has been made glorious. He conceives of a Church of glory as well as a Church of grace. The Pauline conception of the Church thus virtually covers the ground of the kingdom of the Gospels. This is in accord with a previous section where the glory of God in the Church is to be manifest for all the generations of the ages of the Messianic Age.[1] The sanctification of the Church is carried on by Christ with all the loving regard of a husband to his bride. He loves it, he nourishes it, he cherishes it, and it is subject to his government.

The Messianic idea of the Old Testament uses the marriage relation both to set forth the relation of the Messianic king to his people and the nations of the world, and the relation of Yahweh to Israel.[2] We meet it now for the first time in the Christology of the New Testament.

THE EPISTLE TO THE COLOSSIANS.

This epistle is so kindred to the Epistle to the Ephesians that they must either have been written about the same time by the same author, or else the one is in imitation of the other and they are by different authors. The two have to meet similar errors, and they teach similar truths. Some give the priority in time to the Epistle to the Ephesians, others to the Epistle to the Colossians. Some have regarded the one, others the other, as a later assimilation. The Christology of the Epistle to the Colossians is certainly further developed than that of the Epistle to the Ephesians.

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[1] See p. 200.

[2] Briggs, *Messianic Prophecy*, pp. 482, 493.

THE IMAGE OF THE INVISIBLE GOD.

§ 50. *Christ in his pre-existence was the image of the invisible God, the first-born prior to all creation, through whom all things were created and in whom they consist. God reconciles all things, men, and angels to Himself through the blood of the cross. Christ is the first-born from the dead, the head of his body the Church. In all things he is to have the pre-eminence. All the fulness of God dwells in his body. God delivered the faithful from the realm of darkness and transferred them into the kingdom of the Son of His love. They have forgiveness of sins and their hope is an inheritance in the light.*

In the first chapter the epistle begins with a brief reference to the hope which is laid up in the heavens.[1] This is the thing hoped for. It is the inheritance of the Epistle to the Ephesians.[2] It is the inheritance of the saints in the realm of light which is the introduction to the Messianic idea and is the burden of the prayers of the apostle.

Giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love; in whom we have our redemption, the forgiveness of our sins: who is the image of the invisible God, the first-born of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him, and unto him; and he is before all things, and in him all things consist. And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it was the good pleasure *of the*

[1] i. 5. [2] i. 13, 14.

Father that in him should all the fulness dwell; and through him to reconcile all things unto himself, having made peace through the blood of his cross; through him, *I say*, whether things upon the earth, or things in the heavens. And you, being in time past alienated and enemies in your mind in your evil works, yet now hath he reconciled in the body of his flesh through death, to present you holy and without blemish and unreproveable before him. (Col. i. 12–22.)

We have first to notice the antithesis between the inheritance in light and the authority of darkness. The inheritance in light is the future inheritance of the saints in the region of light, in the kingdom of glory, where their hope is laid up in store for them. The authority of darkness is the authority that rules over the realm of darkness, the evil superhuman power who dominates men, that live in the gloom and darkness of the world of sin and death. As the Epistle to the Romans saw the natural man under the dominion of Death and his vicegerent Sin,[1] this epistle sees him in spiritual darkness and death under the dominion of an evil angelic authority. This is doubtless the same as the devil with his principalities, authorities, world-rulers, and spiritual hosts of wickedness, of the Epistle to the Ephesians.[2] Believers have been delivered from that authority of darkness. They have been translated into another dominion. This dominion is the kingdom of the Son of God's love. This translation is not something in the future. It belongs to the experience of Paul and the Colossians. They are no longer in the bondage of the prince of darkness. They are already in the kingdom of the Son of God's love. Elsewhere in the Pauline epistles the kingdom has always had an eschatological reference and has been an inheritance, a kingdom of glory. At first glance

[1] See p. 151.

[2] vi. 11, 12.

the kingdom here is entirely different, as it apparently refers to a kingdom into which all Christians are conceived as already translated. This is the view I have had of this passage for many years. But my final study of it, in its connection with the Messianic conception of the Epistles of the Imprisonment, leads me to the opinion that the kingdom is eschatological here also. It is parallel with the inheritance in light. As the kingdom is elsewhere an inheritance, its parallelism with inheritance and its substitution for it in a common antithesis to authority of darkness, favors that reference here. The only difficulty is in explaining how Christians may be said to be transferred into a kingdom which in its nature is eschatological. The solution of this difficulty is found in the parallelism with citizenship in heaven of the Epistle to the Philippians;[1] and with the life hid with Christ of our Epistle.[2] The kingdom of Christ is where he reigns as king in heaven. It will first be manifested with him at the second Advent. There in heaven is the life of the Christian, his citizenship, and his place in the kingdom. It is a reality, but it is a hidden, spiritual reality, not a visible manifested reality in this world. Believers have been delivered from the authority of darkness, although they still live in bodily presence in this world and are obliged to battle with that authority. They have been translated into the kingdom of God's Son, although they as yet live in that kingdom only by spiritual presence. The kingdom of the Son of His love not only designates the kingdom as that of God's Son, as in the Epistle to the Ephesians it is "the kingdom of Christ and God";[3] but it represents this kingdom as an object of the love of God. God loves His Son and

[1] See p. 186. [2] See p. 223. [3] Eph. v. 5. See p. 207.

the kingdom that belongs to His Son. The Son of His love is a richer expression than the Beloved of the Epistle to the Ephesians.[1]

This wonderful deliverance wrought by God through his Son leads to the contemplation of the person and work of the Son of God on such a comprehensive scale that it transcends all that we have seen thus far in our studies. We shall compare its various statements with similar representations of the earlier Paulinism.

(I.) We have to consider the pre-existence of the Son of God. We have met with intimations of the pre-existence of the Messiah in the earlier Paulinism, but no direct statement except in the Epistle to the Philippians.[2] There the Messiah was originally in the form of God prior to his Kenosis. Here the pre-existence is conceived of in somewhat different terms which more fully unfold the deity of the Messiah. (*a*) He was the "first-born of all creation," "before all things." These phrases remind one of the pre-existent Wisdom, the energy of Yahweh of the Book of Proverbs.[3] They represent that the Messiah was prior to all things. These "all things" in the subsequent context embrace several ranks of angelic beings and therefore comprehend all things in heaven and on earth, in the entire universe of God. Christ was in pre-existence before the work of creation began, as the first-born of all creation. All creation was subsequent in birth to him. Strictly this might imply that the Messiah was also born as a creature,[4]

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[1] Eph. i. 6. See p. 189. [2] See p. 180. [3] Proverbs viii.

[4] So Beyschlag, *Neutest. Theologie*, ii., s. 83, argues with great force that πρωτότοκος ἐκ τῶν νεκρῶν, Col. i. 18, means first-born among those who rose from the dead; and πρωτότοκον ἐν πολλοῖς ἀδελφοῖς, Rom. viii. 29, implies many sons of God. It is most natural, therefore, here to think of the Messiah as the first-born among all creatures. This much must be conceded.

but it does not force to that opinion, for it is manifestly used in order to represent his pre-existence prior to all things else.

(*b*) But his pre-existence was not as a creature, he was creator. All things were created in him and through him. "In him all things consist." Through him, as agent, all created things have their origin, and in him they continue to exist. He is the medium of the creation and of the providential work of God in the creation. This reminds us again of the office of Wisdom in the Book of Proverbs.

(*c*) The epistle rises now to the higher thought that the Messiah is "the image of the invisible God," the image in which the invisible God makes Himself visible, the medium of God's revelation of Himself to His creation. This is a doctrine which is new to the Pauline theology. There is a single passage in the second Epistle to the Corinthians which might be regarded as a preparation for this doctrine: "who shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." [1] But this only represents the face of Jesus Christ as reflecting the glory of God as the face of Moses reflected that glory, and it refers to the work of the enthroned Messiah, and not to his pre-existence. Jesus in his pre-existence was the image of the invisible God, just as in the Wisdom of Solomon the Wisdom of God is personified.

She is the breath of the power of God,
And a pure influence flowing from the glory of the Almighty:
Therefore can no defiled thing fall into her.
For she is the effulgence [2] of the everlasting light,
The unspotted mirror of the power of God,

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[1] 2 Cor. iv. 6.

[2] *ἀπαύγασμα φωτὸς ἀϊδίου.* See Heb. i. 3.

And the image[1] of his goodness.
And being one, she can do all things:
And abiding in herself, she maketh all things new:
And in all ages entering into holy souls,
She maketh them friends of God, and prophets.
(Wisdom vii. 25–27.)

Jesus as the Wisdom of God, manifest in the salvation of man, is also the Wisdom of God in his pre-existence, and as such not only the image of His goodness, but still more of His invisible self.[2] It is evident that the Epistle is here tending toward the Alexandrian philosophy in a way which is foreign to the other epistles and which reminds us of the theology of John rather than of the theology of Paul. And yet if the apostle in his later years had to meet errors that had sprung up out of Hellenistic philosophy, it was quite natural that he should do so by eliminating the true Wisdom from the false Wisdom, just as in his earlier epistles he had overcome the false legalism by the righteousness of Christ.

However we may explain the genesis of this epistle, it unfolds the doctrine of the pre-existent Messiah beyond anything that we could be prepared to expect from our study of the other epistles. To the doctrine of the form of God, in the Epistle to the Philippians, we have added the doctrine that the pre-existent Son of God was the mediator between God and the creature, in creation, in providence, and in redemption.

(II.) The humiliation of the Messiah is in the shadow of this passage. It is brought into view under the Father's work of reconciliation. The Father reconciles

[1] *εἰκὼν τῆς ἀγαθότητος αὐτοῦ.*

[2] Beyschlag, *Neutest. Theologie*, ii., s. 80, thinks that the incorporation of this conception of Wisdom with the historical Christ leads the apostle to overlook the distinction between an idea and a person, and that so the idea is conceived of as a person.

all things unto Himself through the Son.[1] In the Epistle to the Ephesians the Son of God reconciled Jew and Gentile in one body unto God through the cross. Here it is God the Father who reconciles to Himself all things through the Son. The reconciliation of Jew and Gentile, all mankind, of the Epistle to the Ephesians, has now expanded into heavenly things as well as earthly things. These heavenly things that God reconciles to Himself through the Son are the thrones, dominions, principalities, and powers of the invisible world, mentioned in the previous context. This seems to imply a realm of evil spirits whom God reconciles to Himself,[2] and that Christ is the medium of reconciliation for the heavenly beings as well as for men on the earth.

The reconciliation to God is accomplished through the blood of the cross, through the blood shed upon the cross by the Messiah. The mode of the use of this blood to effect reconciliation is not stated. It is probable that we are to think of the blood of the sin-offering applied to the heavenly altar to cleanse it from sin. The reconciliation is also stated to be through the death of the Messiah, and in the body of his flesh. The body of his flesh is to be understood of the fleshly body in

[1] ἀποκαταλλάξαι only here i. 20, 21, and Eph. ii. 16. Vincent, *Word Studies*, iii., p. 474, well says: "The compounded preposition ἀπό gives the force of *back*, hinting at restoration to a primal unity."

[2] Fairbairn, *Place of Christ in Modern Theology*, p. 319, well says: "The old antithesis of Adam and Christ is not denied, but it has disappeared, or been sublimed into a higher—the Son and the prince of the power of the air, the kingdom of light and of darkness. The categories of time and history have thus ceased to be here applicable; sin is no longer an affair of man or earth, but of the universe. The conflict against it is extra-temporal; its field is the whole realm of mental being, the protagonists God and the devil. The soteriology is as the cosmology; the arena and the range of the creative and the redemptive energies are coincident and coextensive; in other words, what had been earlier conceived as a question of God and man is now conceived as a question of God and the universe."

which the Messiah died on the cross, the body in the likeness of sinful flesh, of the Epistle to the Romans.[1] This reconciliation unto God has as its aim "to present you holy and without blemish and unreproveable before him." This is the standing expression for the character which believers must have in order to sustain the tests of the Day of judgment.[2] Parallel with the reconciliation on the part of God is the "redemption" and "the forgiveness of our sins." These are essentially the same as the "redemption through his blood" and the "forgiveness of our trespasses," of the Epistle to the Ephesians,[3] and therefore to be conceived of as enjoyed by believers as a present possession, when they are delivered out of the authority of darkness.

(III.) The doctrine of the resurrection and the mediatorial reign is richer. (*a*) Christ is "the beginning, the first-born from the dead," as in the first Epistle to the Corinthians he was the firstfruit.[4] The beginning in the resurrection implies a succession of others to follow. The first-born implies other subsequent births, just as the firstfruit implies the harvest. The conception of the resurrection as a birth we have had already in the Epistle to the Romans.[5] (*b*) As the enthroned Messiah, he is the Head of his body the Church, as in the Epistle to the Ephesians.[6] (*c*) The purpose of God "that in all things he might have the pre-eminence," is essentially the same as "the name which is above every name" of the Epistle to the Philippians,[7] and the summing up of all things in him of the Epistle to the Ephesians.[8] (*d*) "It was the good pleasure of the Father that in him should all the fulness dwell." All the fulness here must refer to the

[1] See p. 158. [2] See pp. 85, 107, 189. [3] i. 7. See p. 189.
[4] 1 Cor. xv. 20. See p. 114. [5] i. 4. See p. 143. [6] v. 23. See p. 207.
[7] ii. 9. See p. 184. [8] i. 10. See p. 190.

fulness of God. The fulness of God dwells in the Messiah. This is more fundamental than the teaching of the Epistle to the Ephesians that the Messiah himself fills all things, and that he fills the Church with his fulness.[1] The fulness of God dwells in Christ, as the fulness of Christ is in Christ's Church.

The apostle represents that he is filling up that which is lacking of the afflictions of Christ. The sufferings of Christ for his body the Church continue in the sufferings of Paul for the Church. He suffers in his flesh for it, as Christ suffered in the flesh for it.[2] Christ dwelling in the believers is their hope of glory. In him the glory they hope for is contained. It is to be found in him and in him alone at his Parousia.[3] Paul labors to present every one of them perfect in Christ at that time.[4]

THE MYSTERY OF GOD.

§ 51. *The Messiah is the Mystery of God in whom are hid all the treasures of Wisdom. In him dwelleth all the fulness of the Godhead bodily. On the cross the ordinances against us were blotted out and God triumphed over all enemies in the Messiah. His people died, were buried, rose again, and ascended to heaven in him. Enthroned in heaven he is the Head of all things, the centre of the believers' life and hope. When he shall be manifested then will they be manifested with him in glory.*

In the second chapter the author enlarges upon the Christology of the first chapter. The apostle is anxious that the Colossians and the Laodiceans may be "knit together in love," and that "they may know the mystery of God, Christ, in whom are all the treasures of

[1] i. 23. See p. 192. [2] i. 24. [3] i. 27. [4] i. 28, 29.

wisdom and knowledge hidden."[1] The Messiah, as the mediator of creation, providence, and redemption, is the Mystery of God, the only one through whom the mystery of the invisible God can be known. In him, therefore, is wrapped up and hidden all wisdom and all knowledge. He is the great teacher and the only path of wisdom. The Colossians are to beware of other teachers than the Messiah.

For in him dwelleth all the fulness of the Godhead bodily, and in him ye are made full, who is the head of every principality and power: in whom ye were also circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ; having been buried with him in baptism, wherein ye were also raised with him through faith in the working of God, who raised him from the dead. And you, being dead through your trespasses and the uncircumcision of your flesh, you, *I say*, did he quicken together with him, having forgiven us all our trespasses; having blotted out the bond written in ordinances that was against us, which was contrary to us: and he hath taken it out of the way, nailing it to the cross; having put off from himself the principalities and the powers, he made a show of them openly, triumphing over them in him.[2]

(Col. ii. 9–15.)

The Christology of this passage is rich in its unfolding of the work of Christ in his two states of humiliation and of exaltation. (1) The state of exaltation first ap-

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[1] ii. 2, 3.

[2] Commentators differ very much in their interpretation of *ἐν αὐτῷ*. The R. V. follows Meyer and most modern interpreters in referring it back to *τῷ σταυρῷ* (ver. 14). But Erasmus, Melancthon, Bengel, De Wette, Vincent, and others rightly refer it to Christ. This is correct, because the whole section has to do with him: *ἐν αὐτῷ* dwells all the fulness of the Godhead (ver. 9); *ἐν αὐτῷ* are ye made full (ver. 10); *ἐν ᾧ* ye were circumcised (ver. 11); *αὐτῷ* buried (ver. 12); *ἐν ᾧ*, raised from the dead (ver. 12); *σὺν αὐτῷ* made alive (ver. 13). The clause (ver. 14, 15), giving what God wrought for us in the forgiveness of sin, blotting out the bond against us, triumphing over the evil spirits, is brought to a climax in the statement, *θριαμβεύσας αὐτοὺς ἐν αὐτῷ*.

pears in the representation, (*a*) "In him dwelleth all the fulness of the Godhead bodily." As the Mystery of God, in whom all the treasures of wisdom and knowledge are hidden, he is filled full with all that may be known of God. It pleased God that in him all fulness should dwell.[1] He is full of God. Being in the body of man in which he was born into the world and in which he rose from the dead and ascended into heaven, the fulness of the Godhead is in the body of the enthroned Messiah. There is an antithesis between the fulness with God as the enthroned Messiah and the emptiness of the divine rank and equality, of the Epistle to the Philippians.[2] The emptiness was during his state of humiliation, from his birth until the descent into the abode of the dead. The fulness of the Godhead came into the body of the risen and enthroned Messiah. Enthroned in heaven, he is no longer empty but full, full not only with the form of God which he had prior to the Kenosis, but full with the entire Godhead in his bodily form. (*b*) He "is the head of every principality and power." These are the angel authorities, as in the previous context,[3] over whom the Messiah is pre-eminent. In the previous epistles all things were in course of subjection under the feet of the Messiah,[4] and he was ruling over all.[5] Here he is the head of all angelic authorities.

(2) The apostle looks back from the enthroned Messiah to his work prior to the enthronement. This work in all its parts is shared in by all believers by virtue of their mystic, organic union with him, just as in the Epistle to the Romans.[6]

(*a*) The putting off of the flesh of the body in death

[1] i. 19. [2] See p. 181. [3] i. 16.
[4] See p. 114. [5] See p. 184. [6] See p. 164.

is regarded as a circumcision. Christ was thus circumcised when he put off not merely the flesh of his foreskin, but the flesh of his human body. By union with him in his death all believers were circumcised with him. As circumcision initiated into the covenant with Abraham and all its benefits, this circumcision in the death of Christ initiated believers into all the benefits of Christ's covenant. They were dead through their trespasses and, as Gentiles, uncircumcised in their flesh prior to their initiation into Christ. Just so in the Epistle to the Ephesians, they were in a state of spiritual death when God quickened them.[1] This quickening was due to the fact that God had forgiven us all our trespasses.[2] It was connected with the blotting out of the bond that was against us. The bond was the Law with its ordinances, which bore testimony to our sin and condemned us to the curse of the Law and the death-penalty of sin. This bond of condemnation was taken out of the way by nailing it to the cross. It was nailed to the cross when Christ was nailed there. As the Epistle to the Galatians represents, he was made a curse for us and hung upon the tree, suffering the death-penalty of the Law to redeem us from under the Law.[3] When Christ died, the Law and its opposing ordinances were taken out of the way, blotted out and rendered invalid once for all and forever.

(*b*) We were "buried with him in baptism." So in the Epistle to the Romans we were baptized into his death and buried through the baptism into his death.[4] The baptism is used here as parallel with circumcision in the previous clause. This epistle having used circumcision in connection with the death of Christ, where the

[1] ii. 5.
[2] cf. Eph. iv. 32.
[3] See p. 135.
See p. 154.

Epistle to the Romans had used baptism, it was now necessary either that circumcision should be used in connection with the burial also, or that it should give place to the parallel conception of baptism. Baptism initiates into the new covenant of Christ as a ceremonial purification, just as circumcision initiated into the Old Covenant.

(*c*) We were also raised with him from the dead. This resurrection is through faith in the working of God, who raised Christ from the dead. This epistle leaves the physical resurrection of believers, which was kept in mind in the Epistle to the Romans,[1] in order, as in the Epistle to the Ephesians, to emphasize the spiritual quickening.[2]

(*d*) In connection with the resurrection of Christ, God is represented as despoiling principalities and powers and making an open show of them in triumph. These principalities and powers are manifestly the same as those previously referred to,[3] and therefore angels. They are hostile angels, because God triumphs over them gloriously. This triumph seems to be connected with the death and resurrection of Christ. It is not, therefore, the same as the subjugation of enemies during his reign, of the first Epistle to the Corinthians.[4] It reminds us of the triumph of the ascending Messiah of the Epistle to the Ephesians.[5] There he led in his train captives whom he had rescued from the world below. Here there is a triumph over hostile angels. God triumphs here and makes a display of His conquered enemies. But the triumph is in Christ, as all the other phases of the redemptive work are in him. This triumph of God over hostile angels is to be compared with His reconcili-

[1] See p. 155. [2] See p. 195. [3] i. 16; ii. 10.
[4] See p. 114. [5] See p. 203.

ation unto Himself of all things in the heaven through the Messiah. There is therefore a work of conflict, of victory, and of redemption among the angels as well as among men, living and dead, in connection with the death and resurrection of the Messiah.

The exhortation of the apostle rises in several stages on the basis of these Christological facts, and there is a constant return to the conception of the mystic union with Christ, and all the Messianic idea involved therein. He exhorts to hold fast "the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God."[1] This is the same thought of the growth of the Church as a body with Christ as the Head, which we have studied in the Epistle to the Ephesians.[2]

Believers died with Christ and so died to all the ordinances of law. They rose with Christ to a new life. They should live in that life.

> If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God. When Christ, *who is* our life, shall be manifested,[3] then shall ye also with him be manifested in glory.
>
> (Col. iii. 1–4.)

The epistle here contemplates the Messiah in heaven at the right hand of God, as the centre, the seat, and the source of the life of all Christians. Their mind is to be directed thither, and heavenly things are to be their chief employment. This is to be the experience of Christians during the heavenly reign. But they are also to look forward to the manifestation at the Advent, for that is

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[1] ii. 19. [2] See p. 193. [3] φανερωθῇ.

a manifestation of glory in which they are to share. This is similar to the doctrine of the Epistle to the Philippians,[1] only there the heavenly commonwealth is emphasized, here the heavenly Messiah. During the entire period of the reign of the Messiah prior to his manifestation, the life of Christians is a hidden life. They died with Christ on the cross, they rose with him and ascended into heaven with him, and they live in him. Their life is hidden while he is hidden in heaven. Their life will come into manifestation when he is manifested. This life is the physical life as in the Epistle to the Romans. But wrapt up in that physical life is a spiritual life. This spiritual life begins with faith in Jesus Christ and baptism into his name. It is also a hidden life, because it is the life of the spirit of the believer in the life of the Spirit of Christ. Christ is that life as its original source and perennial fountain.

[1] See p. 187.

CHAPTER VII.

THE MESSIAH OF THE PASTORAL EPISTLES.

THE group of epistles called the Pastoral Epistles on account of the stress laid upon the government and discipline of the Church, embracing the two Epistles to Timothy and the Epistle to Titus, give evidence of a considerably later date of composition than the epistles of the imprisonment just considered. If these betray a later Paulinism, and are therefore disputed as to their genuineness, still more is this the case with the Pastoral Epistles. The doctrine of the constitution and offices of the Church is further developed than in any other writings in the New Testament. Christian doctrine has become fixed in a body of teaching. Christology is more a creed and less a life. The incipient Gnosticism of the Epistle to the Colossians is in a more developed form.

As Lightfoot says: "Taking into account all the conditions of the problem—the internal character of the Epistles themselves as regards style and teaching, no less than the historical notices which they contain, whether relating to the Church at large, or to personal matters—we arrive at this simple result, that they cannot be placed within the compass of the history contained in the Acts, and that they must have been written after the other letters of the Apostle, towards the close of his life. The later criticism, based on a deeper appreciation of the style of the Pastoral Epistles, is obviously tending to

this result, though there are still some important exceptions, and it may be safely predicted that the alternative of placing them at the close of the Apostle's life, or of abandoning the Pauline authorship, will be accepted by both impugners and defenders alike, as common ground." [1]

The Christology is not without development, although it is much less prominent than in any one of the Christological epistles. We shall embrace all the material of each epistle in single and separate sections. Sanday dates the first Epistle to Timothy from Macedonia A.D. 65 or 66, the Epistle to Titus from Macedonia A.D. 66, and the second Epistle to Timothy from Rome A.D. 67.

THE ONE MEDIATOR.

§ 52. *Christ is the one mediator, who came into the world to give himself a ransom for all and to save sinners. He witnessed a good confession before Pilate. He was manifested in the flesh, justified in the spirit, seen of angels, preached among the nations, believed on in the world, and taken up in glory by the Church, which holds him up as the Truth, the Mystery of godliness, on itself as a pillar and ground. Christ is longsuffering in dealing with sinners. He is the hope of Christians. In the last times there will be an apostasy. Christians must be without spot or reproach at his Epiphany.*

The first Epistle to Timothy begins with the conception of God as our Saviour and of Christ Jesus as our hope.[2] God our Saviour is a new phrase of Paul, which is confined in his usage to the Pastoral Epistles.[3] The

[1] *Biblical Essays*, pp. 399, 400.

[2] i. 1.

[3] 1 Tim. i. 1; ii. 3; iv. 10; Titus i. 3; ii. 10; iii. 4; elsewhere in the New Testament in the song of the Virgin, Luke i. 47, and in Jude 25. It is frequent in the second Isaiah.

Messiah as the Hope, we have met in the Epistle to the Colossians as the "Hope of Glory."[1] The apostle alludes to his own experience of salvation:

Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ shew forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life. (1 Tim. i. 15, 16.)

The Messiah came into the world.[2] This does not necessarily imply pre-existence, but, inasmuch as the pre-existence of the Messiah is plainly taught in the subsequent context, it is better to think of the pre-existence here and to see the purpose of his coming into the world from pre-existence to save sinners. The mode of salvation is not stated. The apostle returns to this theme later on. The longsuffering of the Messiah in his dealings with Paul, who was the chief of sinners in that he persecuted the Messiah in his disciples, is an example of his longsuffering in his dealings with other sinners whom he came to save. Though sinners, they may be saved and may look for an eternal life through faith in the Messiah. The salvation is more fully set forth in the following passage:

This is good and acceptable in the sight of God our Saviour; who willeth that all men should be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, *himself* man, Christ Jesus, who gave himself a ransom for all; the testimony *to be borne* in its own times. (1 Tim. ii. 3–6.)

God Himself is our Saviour. He willeth that all men

[1] Col. i. 27. See p. 218.

[2] This is a phrase of John i. 9; vi. 14; xi. 27, etc. It is not used in the Pauline epistles thus far considered.

should be saved. When the Son of God came into the world to save sinners, he came in accordance with the will of God the Father. He came to give himself a ransom[1] for all. He gave his entire self in a work of interposition and of mediation, so as to cover and purchase the redemption of all for whom he mediates. He mediates for all men, because God willeth that all men should be saved. He is a ransom for all. The Messiah is the one mediator, as God is the one God; there can be no other mediator, no other ransom, no other salvation. If men are not saved it is because they refuse the one mediator and his one and only salvation. The one mediator here is a more practical form of the teaching of the Epistle to the Colossians, that the Messiah was the image of the invisible God, the medium of all His work of creation, providence, and grace. Here he is the mediator of salvation.

The apostle advises Timothy "how men ought to behave themselves in the house of God, which is the church of the living God, the pillar and ground of the truth."[2] The house of God is here, as in the Epistle to the Ephesians,[3] the household of God, the family of which God is the Father. As the household there was parallel with commonwealth and temple, so here it is the Church of the living God. The Church of the living God takes the place of the Church of God, of the earlier Paulinism,[4] and the Church of the later Paulinism.[5] God is the living God here in order that the

[1] *ἀντίλυτρον* is found only here. It is essentially the same as the *λύτρον* of Matthew xx. 28 = Mark x. 45, in the discourse of Jesus. That which the Messiah gave according to the gospel was *τὴν ψυχὴν αὐτοῦ*, which I have rendered according to Hebraistic usage, "his self." See *The Messiah of the Gospels*, p. 110. Here the Messiah gives *ἑαυτόν*, himself. The conception is exactly the same.

[2] iii. 15. [3] ii. 19. See p. 198. [4] See p. 81. [5] See p. 201.

Church may be conceived of as a living Church, composed of living men, behaving themselves properly in the family of God. A living Church is similar to the living temple of the Epistle to the Ephesians. The Church is conceived of as the pillar and ground or stay of the Truth. This is a later conception of the Church. In the Epistle to the Ephesians the temple was composed of living stones and of living buildings. The stones and the buildings were parts of the structure. Here the whole Church is conceived of as a pillar on which the Truth is lifted up and as a ground or stay upon which it rests. The figure is probably that of a platform or basis supported by a pillar. The Church is this basis and its pillar. The Truth is that which rests upon this base, and is lifted up before the world on it. The Truth that is thus lifted up and supported, is the living Truth; it is the Mystery of godliness; it is the Messiah himself, as set forth in the lines of an ancient credal hymn, which follows. It is possible that the writer has in mind the Messianic conception of the Old Testament that the Messiah is the cope-stone which finishes the structure of the new temple, which is brought forth with shoutings, "Grace, grace unto it."[1] The Messiah as the cope-stone here would be the antithesis to the Messiah as the corner-stone of the Epistle to the Ephesians. The Messiah, thus exalted as the cope-stone, the head of the Church, is the revelation of the Mystery of God.

He who was manifested in the flesh,
Justified in the spirit,
Seen of angels;
Preached among the nations,
Believed on in the world,
Taken up in glory. (1 Tim. iii. 16.)

[1] Zech. iv. 7. See Briggs, *Mess. Proph.*, pp. 442 *seq.*

The three states of the Messiah are here set forth in early Christian song. (1) The pre-existence is implied in the term, "He who was manifested in the flesh." This term, manifestation, is sometimes employed for the second Advent,[1] at others for the first advent.[2] In both cases there is a manifestation from heaven. The manifestation of this epistle is a manifestation in the flesh. In the Epistle to the Romans God sends His own Son in the likeness of sinful flesh.[3] Here the coming in the flesh is a manifestation; a coming forth from the invisible into the visible. In the Epistle to the Philippians the Messiah emptied himself of the form of God, and humbled himself to the form of a man and the rank of a suffering and dying prophet. He emptied himself of his pre-existent glory.[4] Here he was manifested in the flesh. The coming in the flesh was a manifestation of himself. In the Epistle to the Colossians the pre-existent Messiah was the image of the invisible God, the medium of all wisdom and knowledge, and of the works of creation, providence, and redemption. Here the one mediator is manifested in the flesh. His manifestation is the manifestation of his mediatorial person as a ransom for all.

(2) "Justified in the spirit," reminds us of the word of Paul in the Epistle to the Romans, that the Messiah was "declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection of the dead."[5] The spirit of holiness was his spirit as holy, acceptable to God, justified and therefore raised from the dead and enthroned. So here he was justified in his spirit at the resurrection.

(3) "Seen of angels" is a new expression to Paulinism, but the underlying thought is found in the Epistles

[1] 1 Peter v. 4; Col. iii. 4. [2] 1 Peter i. 20; 1 John iii. 5, 8.
[3] viii. 3. See p. 158. [4] See p. 181. [5] i. 4. See p. 143.

of the Imprisonment. According to the Epistle to the Philippians, heavenly beings bend the knee in confessing him as Lord.[1] According to the Epistle to the Ephesians, the Messiah is enthroned "far above every rule, and authority, and power, and dominion."[2] According to the Epistle to the Colossians, God reconciles heavenly things through the blood of Christ's cross[3] and triumphs over principalities and powers at his resurrection.[4] In this reconciliation through his death, triumph at his resurrection and recognition at his enthronement, we have all that is implied in "seen of angels." It is probable, however, that the author is thinking of this seeing of angels as subsequent to the resurrection, which is implied in the "justified in the spirit," and that the ascension and reign are in his mind.

(4) "Preached among the nations" refers to the preaching of the Messiah by his apostles and their successors and helpers.

(5) "Believed on in the world" refers to the believers who had faith in the preaching, accepted Jesus as their Messiah, and constituted a body of believers in the world.

(6) "Taken up in glory" is more difficult of explanation. If it were not for the two intervening lines we would think of the enthronement of the Messiah. But these two lines refer to events subsequent to the enthronement, and the order of events is destroyed if the reference of the third line be to the enthronement.[5] Von Soden[6] refers it to the taking up of Christ in glory, by

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[1] ii. 10, 11. See p. 184.
[2] i. 20. See p. 192.
[3] i. 20. See p. 216.
[4] ii. 15. See p. 222.
[5] *ἀναλαμβάνω*, Acts i. 2, 11, 22; Mark xvi. 19, refers to the ascension. But in Acts vii. 43 it is the lifting up of a tabernacle in order to carry it, and in Eph. vi. 13, 16, it is the putting on of armor. See also LXX of Job xl. 5, Is. lxiii. 9, Ezek. xii. 6–7, Amos v. 26.
[6] *Handcom.*, iii., s. 231–232.

Christians, either in the ascription of glory to Christ or in the glory imparted to men thereby. This line is then the climax of the last three lines which refer to the Church in antithetical parallelism with the previous three lines referring to Christ.

If the interpretation of the Church as the pillar and ground of the cope-stone, the Messiah, be correct, and the Messiah as the head of the Church is to be conceived of as sustained on the Church as his base, or throne, then it would be natural to think here of the lifting up of the Messiah on that base, and of the glory as the glory sung in the hymns of the Church. We would then have Christ enthroned in glory on the songs of his Church, just as Yahweh is conceived of in the Old Testament as enthroned on the praises of Israel.[1]

The writer's thought now springs to the "later times," [2] in which he sees an apostasy, as the Holy Spirit had said through him and others. The epistle doubtless refers to the apocalypse of Paul which predicts such an apostasy,[3] as indeed we find it in the apocalypse of Peter,[4] and at the root of all, in the apocalypse of Jesus.[5]

This passage describes the apostasy as an apostasy in doctrine. This doctrine is a doctrine of demons, and in its ethical form it is ascetic, forbidding marriage and eating of meats. It is an apostasy in the direction of mysticism and asceticism such as we find in the earlier Gnostic systems. It seems very clear that the author has in mind the Gnosticism which was springing up among the Christians of Asia, and which became the chief peril to the infant Church. This the author regards as

[1] Psalm xxii. 3.

[2] *ἐν ὑστέροις καιροῖς* iv. 1, only found here, but essentially the same as the *ἐν ἐσχάταις ἡμέραις* of 2 Tim. iii. 1.

[3] 2 Thess. ii. 3. See p. 92.

[4] 2 Peter iii. 3; cf. Jude 17–19.

[5] Mark xiii. 6. See *The Messiah of the Gospels*, p. 140.

an apostasy in later times, shortly before the Advent. Over against this apostasy he exhorts to godliness which "is profitable for all things, having promise of the life which now is, and of that which is to come."[1] The antithesis between the life which now is and the life to come, is the same as that between the time which now is[2] and the age to come,[3] and this age and the age to come.[4] The life to come, as the age to come, refers not to the life of the middle state between death and the judgment, but to the life at the resurrection of the body in the Messianic age.

The Epistle concludes with an exhortation to Timothy to labour, with the Advent ever in view.

> I charge thee in the sight of God, who quickeneth all things, and of Christ Jesus, who before Pontius Pilate witnessed the good confession; that thou keep the commandment, without spot, without reproach, until the Epiphany of our Lord Jesus Christ: which in his own times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords.
>
> (1 Tim. vi. 13–15.)

This epistle uses Epiphany for the Advent of the Messiah, a term which is not found in any of the previous writings, except in the apocalypse of Paul, where it is used in connection with the Parousia.[5] But here Epiphany is used for the Parousia itself. The Epiphany of the Messiah has "his own times" and God will then shew it. The charge to Timothy is to keep sacredly the commands, with that time in view, so as to be spotless and irreproachable at that time.

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[1] iv. 8.
[2] Rom. viii. 18.
[3] Luke xviii. 30.
[4] Matth. xii. 32; Eph. i. 21.
[5] *ἐπιφάνεια τῆς παρουσίας αὐτοῦ.* 2 Thess. ii. 8.

THE EPIPHANY OF GLORY.

§ 53. *There has been an Epiphany of grace and there will be an Epiphany of glory. This is the hope which inspires men to live in holiness in this world.*

The Epistle to Titus gives the same doctrine of the Epiphany that we have seen in the first Epistle to Timothy, only from a slightly different point of view.

For the grace of God hath appeared,[1] bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present age; looking for the blessed hope and Epiphany of the glory of the great God and our[2] Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works. (Titus ii. 11–14.)

The epistle puts two Epiphanies in antithesis, the former an Epiphany of grace, the latter an Epiphany of glory. (*a*) In the Epiphany of grace, the grace of God brought salvation to all men. That salvation is a salvation of instruction and of gracious discipline. This discipline has its two sides: the negative side, denying ungodliness and worldly lusts; the positive side, living soberly, righteously, and godly. This discipline is to continue during the present age of the world in preparation for the coming age of the world. The Epiphany of glory is the blessed hope for which all those are looking, who are under the discipline of grace in the age of salvation. Salvation is thus conceived of as a process of sanctification.

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[1] ἐπεφάνη.

[2] The American Revision gives the better reading, which is that of Westcott and Hort and the chief critical editions. The A. V. and British Revision cause the passage to state the divinity of Christ in a manner without precedent in the New Testament. See Ezra Abbot, *Critical Essays*, pp. 439 *seq.*

The work of the Messiah in this Epiphany was a giving himself for us that he might redeem us. This is the same thought as the giving himself a ransom in the first Epistle to Timothy.[1] The object of the giving of himself, however, was twofold, corresponding with the twofold work of the training in grace. It was on the negative side to redeem us from every lawlessness, every act of transgression of Law; and on the positive side to cleanse unto himself a people for his own possession.[2] The people for his own possession are the people whom he has redeemed to himself, to be his own choice and valued possession. These he cleanses, as in the Epistle to the Ephesians he cleanses his bride, the Church, in the bath of baptism.[3] The cleansing here, however, seems to be moral, because the purpose of it is that they may be zealous of good works.[4]

(*b*) The latter Epiphany is an Epiphany of glory. That glory is the glory of the great God, and also the glory of our Saviour Jesus Christ, a glory which introduces the age of the world to come. This Epiphany is the same as the Parousia and the Revelation of the previous epistles.[5] The Epiphany of salvation is still further unfolded in the following passage:

> But when the kindness of God our Saviour, and his love toward man, appeared, not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour; that, being justified by his grace, we might be made heirs according to the hope of eternal life. (Titus iii. 4–7.)

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[1] ii. 6. See p. 228.

[2] λαὸς περιούσιος = LXX of Ex. xix. 5; only here in New Testament, but equivalent to λαὸς εἰς περιποίησιν, 1 Peter ii. 9 (see p. 52); and τεριποίησις, Eph i. 14.

[3] See p. 208. [4] cf. 2 Cor. vii. 1. [5] See pp. 85, 90, 107.

The Epiphany here is of the kindness and love to man of God our Saviour. It is an Epiphany of salvation according to God's mercy. This salvation does not spring out of works done by us in righteousness. It is not by the justifying of the righteousness of our works; but a justification by the grace of God. The salvation is through Jesus Christ our Saviour. God is our Saviour and Christ is also our Saviour. The pouring of salvation richly upon us is suggested by the pouring of the Holy Spirit upon us in connection with baptism.[1] The washing of baptism is connected with the work of Christ here as in the Epistle to the Ephesians.[2]

The washing is a washing of regeneration and renewal, both accomplished by the agency of the Holy Spirit. The Holy Spirit and baptism are connected here just as in the discourse of Jesus with Nicodemus.[3] The twofold work of the Spirit in baptism is in accordance with the twofold work of God and the twofold work of Christ in the previous context. The regeneration is the same conception as that given in the Gospel of John.[4] The renewal is the activity subsequent to regeneration; it is the making the character of the man new, the renewing of the mind by transformation,[5] the renewal unto knowledge of the new man after the image of God,[6] the renewal of the inward man day by day.[7] This renewal is the making them heirs of eternal life—of the inheritance laid up for them as a hope, to be bestowed upon them at the second Epiphany.

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[1] Acts ii. 17; x. 45. [2] v. 26. [3] John iii. 5.

[4] *παλιγγενεσία* is the nominal form of *γεννηθῆναι ἄνωθεν* of John iii. 7. See *The Messiah of the Gospels*, p. 261.

[5] Romans xii. 2. This and our passage are the only ones where the noun *ἀνακαίνωσις* is used. The verb *ἀνακαινόω* is used Col. iii. 10; 2 Cor. iv. 16.

[6] Col. iii. 10. [7] 2 Cor. iv. 16.

THE EPIPHANY OF THE JUDGE.

§ 54. *There is a day of the Epiphany of the Messiah when he will judge the living and the dead. He will keep the trust of the faithful until that day. Then the kingdom of glory will appear and the faithful will receive the crown of righteousness. In the last days there will be grievous times of sin and apostasy.*

The second Epistle to Timothy is fuller in its exposition of the doctrine of the Epiphany. It exhorts Timothy to

> Suffer hardship with the gospel according to the power of God; who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal, but hath now been manifested by the Epiphany of our Saviour Christ Jesus, who abolished death, and brought life and incorruption to light through the gospel. (2 Tim. i. 8–10.)

We have seen the doctrine of the manifestation of Christ in the flesh, in the first epistle. This manifestation is here conceived of as a manifestation of the grace of God, just as in the Epistle to Titus. The grace of God brought salvation, there. God saves us here. This salvation began in the gracious purpose of God. It was a purpose of grace: it was in Christ Jesus: it was before times eternal, in a series of times reaching back into the everlasting past. This purpose of grace was given us in Christ Jesus before times eternal, and God called us with a holy calling. In the first Epistle to the Corinthians God's wisdom in the salvation of men was foreordained before the ages;[1] and in the Epistle to the Romans the mystery was kept in silence through times eternal.[2] In

[1] 1 Cor. ii. 7.

[2] Rom. xvi. 25.

the Epistle to the Romans the calling is based on the foreordination,[1] here on the gift of the purpose of grace in Christ. The salvation of man by grace was therefore God's purpose in Christ before all times, from everlasting. He gave His grace in Christ before all times, from everlasting. The calling was to a gift already given from eternity. The gift was made from eternity, but it was manifested in time.

The manifestation of the grace of God was through the Epiphany of our Saviour Jesus Christ. It is called an Epiphany in antithesis with the Epiphany of the second Advent, as in the Epistle to Titus.[2] The first Epiphany of the Messiah is represented as abolishing death, and bringing life and immortality to light. The abolition of death is in 1 Corinthians[3] attributed to the second Advent, here to the first Advent. But death and life are doubtless conceived of in their spiritual aspects, as in the Christological epistles, where death in Christ is followed by spiritual life in Christ. The spiritual life and immortality are the prelude to the life and immortality of the body at the resurrection of the Parousia.

The writer is assured of the second Epiphany also, for he says: "I am persuaded that he is able to guard that which I have committed unto him against that Day."[4] So he prays for Onesiphorus that "the Lord grant unto him to find mercy of the Lord in that Day."[5] This is the Day of the Epiphany. He bids Timothy remember "Jesus Christ, risen from the dead, of the seed of David";[6] that is, the birth of Jesus of the seed of David and his resurrection from the dead, as in the

[1] Rom. viii. 29, 30.
[2] See p. 234.
[3] xv. 26. The same verb is used, *καταργεῖν*.
[4] i. 12.
[5] 1. 18.
[6] ii. 8.

Epistle to the Romans.[1] He endures "all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory."[2] This is the salvation in Christ Jesus at the second Epiphany, when for the first it imparts eternal glory.[3]

Faithful is the saying: For if we died with him, we shall also live with him: if we endure, we shall also reign with him: if we shall deny him, he also will deny us: if we are faithless, he abideth faithful; for he cannot deny himself. (2 Tim. ii. 11–13.)

The author here regards the Day of the Epiphany as a Day of judgment, when the unfaithful will be denied and the faithful acknowledged.

This doctrine is in the form of one of the discourses of Jesus to which the epistle alludes,[4] and is different from the conception of the other epistles. But the thought of dying with him, living with him, and reigning with him is familiar to us in the Christological epistles.[5]

In the third chapter, the writer predicts the apostasy to which he had referred in the previous epistle.[6] "But know this, that in the last days grievous times shall come."[7] These times are times of great wickedness. The epistle heaps up terms to describe it.

For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof: from these also turn away. (2 Timothy iii. 2–5.)

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[1] Romans i. 3, 4. See p. 143. [2] ii. 10. [3] See pp. 56, 161.

[4] Matthew x. 32, 33; Luke xii. 8, 9. See *The Messiah of the Gospels*, pp. 197, 198.

[5] See pp. 195, 223. [6] See p. 232. [7] iii. 1.

This apostasy, therefore, is in the form of Antinomianism. This was an error that sprang up out of Paulinism itself, and is different from the asceticism of the previous epistles.

The epistle concludes with a similar, but fuller exhortation than that given in the first epistle.

I charge *thee* in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his Epiphany and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables. But be thou sober in all things, suffer hardship, do the work of an evangelist, fulfil thy ministry. For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his epiphany. (2 Timothy iv. 1–8.)

The Epiphany is here conceived of as an Epiphany in connection with the kingdom of Christ. This is the kingdom of glory, as always in the epistles of Paul. It is also connected with the judging of the living and the dead. This is in accordance with the discourse of Paul at Athens and the Epistle to the Romans.[1] In the Day of the Epiphany the righteous judge will give the crown of righteousness to all who love his Epiphany. That crown is laid up in heaven for them until that time. The epistle finally expressed the confident assurance, "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom."[2]

[1] See pp. 80, 172.

[2] iv. 18.

A salvation is looked for in the future even by Paul, which will not be attained until he has entered the heavenly kingdom. This heavenly kingdom is the kingdom which is reserved in heaven, and which will descend from heaven with the Messiah at his epiphany.[1]

[1] The phrase "heavenly kingdom" is only used here. It reminds us of the "kingdom of heaven" of the Gospel of Matthew. See *The Messiah of the Gospels*, p. 79. But it had its origin in a different conception from that of Matthew.

CHAPTER VIII.

THE MESSIAH OF THE EPISTLE TO THE HEBREWS.

THE Epistle to the Hebrews is ascribed to Paul in some ancient traditions, but without sufficient historical support and against the internal evidence of the writing itself. The epistle has little in common with the great Pauline epistles. It is nearest akin to the later Paulinism of the Epistles of the Imprisonment. But its teachings have advanced beyond these. Even the Epistle to the Colossians does not attain the heights of its Christology. The antithesis of the two covenants, while it is on the Pauline foundation, advances far beyond anything contained in the Pauline epistles in its apprehension of the fulfilment of the Levitical system in the person and work of the Messianic priest-king.[1] It is nearer to the Alexandrian type of doctrine and shows distinct traces of the influence of the Wisdom of Solomon and of Philo, and accordingly it is intermediate between Paulinism and the Johannine writings.[2]

The epistle has been attributed by some to Barnabas, but what we know of him would lead us to look for a writer intermediate between Peter and Paul rather than

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[1] Ménégoz, *La Théologie de L'Épître aux Hébreux*, p. 197, puts it strongly when he says: "L'Épître aux Hébreux verra dans le 'nouveau' l'idéalisation de l'ancien, tandis que Paul y verra la destruction de l'ancien. L'auteur de l'Épître aux Hébreux est un *évolutionniste;* saint Paul est un *révolutionnaire*, en prenant ce terme en son sens exclusivement moral et religieux."

[2] See Pfleiderer, *Urchristenthum*, s. 629.

between Paul and John. Many scholars have thought of Apollos. We know little of this eloquent Alexandrian of the school of Paul, but what we know of him leads on in the direction of his authorship. We have no evidence in his favor other than that his name is the New Testament one, which seems most appropriate to the circumstances and line of thought of the epistle. All that we can say is that the author was a man of the Alexandrian school, who had been converted to Christianity and who aims to reconcile Philo with Christianity.[1]

The epistle is a Messianic epistle. It aims to set forth the Messiah as the priestly mediator, who has mediated a new covenant in the place of the old covenant with its priesthood, institutions, and ceremonies.

THE HEIR OF ALL THINGS.

§ 55. *In olden times God spake in various forms through prophets, at the end of these days through one who is Son, who is the radiation of the glory of God, and the express image of His essential being. Through him the ages were made. He carries on all things by the word of his power. He is the appointed heir of all things. He made a purification for sins and sat down on the right hand of God, heir of a more excellent name than the angels.*

God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in one who is Son,[2] whom he

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[1] Ménégoz, *La Théologie de L'Épître aux Hébreux*, p. 56, well says: "Si l'on a pu comparer saint Paul à Luther, nous comparerions volontiers l'auteur de l'Épître aux Hébreux à Mélanchthon." See also his valuable exposition of the relation of the author of Hebrews to Philo, pp. 197 *seq*.

[2] So Westcott to bring out the meaning of Son without the article, as he says, *The Epistle to the Hebrews*, p. 34, "The title *Son* is with one exception (i. 8) always anarthrous. The writer, that is, fixes the attention of his readers upon the nature implied by it." It is a striking characteristic of this epistle that it

appointed heir of all things, through whom also he made the ages; who being the effulgence of his glory, and the very image of his substance, and upholding all things by the word of his power, when he had made purification of sins, sat down on the right hand of the Majesty on high; having become by so much better than the angels, as he hath inherited a more excellent name than they. For unto which of the angels said he at any time,

Thou art my Son,
This day have I begotten thee?[1]

And again,

I will be to him a Father,
And he shall be to me a Son?[2]

And when he again bringeth in the first-born into the world he saith,

And let all the angels of God worship him.[3]

And of the angels he saith,

Who maketh his angels winds,
And his ministers a flame of fire:[4]

but of the Son *he saith*,

Thy throne, O God, is for ever and ever;
And the sceptre of uprightness is the sceptre of thy kingdom.

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avoids the use of Father with reference to God. It is found only i. 5, in a citation from the Old Testament with reference to the Son, and in xii. 9, with reference to angels.

[1] Psalm ii. 7. The citation agrees with the LXX and also with the Mass. text.

[2] 2 Sam. vii. 14. The citation agrees with the LXX and also with the Mass. text.

[3] This citation corresponds with the LXX of Deut. xxxii. 43, which is not in the Mass. text at all. It is very nearly the same as the LXX of Ps. xcvii. 7. The LXX version of Deut. xxxii. 43 is tempting as a tetrastich, beautiful in its parallelism. But it is certainly a late addition and did not belong to the original song. There is nothing in the original text to suggest any such reference to the Incarnation as the author of the epistle makes It seems, therefore, that he is not interpreting the passage, but using it as a suitable expression of his thoughts.

[4] This citation of Ps. civ. 4 differs from the LXX only in the use of *πυρὸς φλόγα* for *πῦρ φλέγον*. The winds and fire are represented as the messengers and servants of God. The messengers of God and His angels are expressed by the same word in Hebrew.

Thou hast loved righteousness, and hated iniquity;
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.[1]

And,

Thou, Lord, in the beginning hast laid the foundation of the earth,
And the heavens are the works of thy hands:
They shall perish; but thou continuest:
And they all shall wax old as doth a garment;
And as a mantle shalt thou roll them up,
As a garment, and they shall be changed:
But thou art the same,
And thy years shall not fail.[2]

But of which of the angels hath he said at any time,

Sit thou on my right hand,
Till I make thine enemies the footstool of thy feet?[3]

Are they not all ministering spirits, sent forth to do service for the sake of them that shall inherit salvation?

(Hebrews i. 1–14.)

This epistle opens with a contrast between God speaking in olden times unto the fathers in the prophets, and His speaking at "the end of these days" in one who is Son. This contrast is threefold: (*a*) Of time—the Messianic revelation is at the end of these days of God's speaking. The Messiah is accordingly conceived as having come into the world at the end of the days of the

[1] The citation is from the LXX of Ps. xlv. 7-8 (6-7), with the omission of (τοῦ) *αἰῶνος* in some texts, and this follows the Massorctic text closely. The use of *ὁ θεός* = אלהים, for the Messiah does not imply divinity. See *Messianic Prophecy*, p. 141; and Ménégoz, *l. c.*, p. 86.

[2] This citation is from Ps. cii. 26–28, LXX differing only in the transposition of a few words in the first clause for the rhetorical purposes of the citation, and is a sufficiently accurate rendering of the Mass. text. This is not a Messianic psalm. The writer uses it because he has in his mind identified the Messiah with Yahweh of the Old Testament.

[3] An accurate citation of Ps. cx. 1.

Old Covenant and his ministry as during its closing days. His death and descent into the abode of the dead are therefore the actual close of the old dispensation.[1]

(*b*) Of persons—the last speaking of God is through one who is Son, in antithesis to a series of speakings through many prophets. (*c*) Of manner—the former speaking was in divers portions and divers manners; the latter speaking, it is suggested, is one in portion and manner. Upon these contrasts the entire epistle is built.

The epistle distinguishes three states of the Messiah: the pre-existence, the life in this world, and the enthronement. (1) The pre-existent state is described somewhat as in the Epistle to the Colossians. (*a*) The Messiah is the appointed heir of all things, through whom also he made the ages. This is similar to "all things have been created through him and unto him,"[2] in the Epistle to the Colossians, only the clauses are introverted. The ages are the ages of the world and those which circumscribe the world. In these ages, all their contents, "all things," are the Messiah's inheritance. "Unto him" is the aim of the creation. He is the appointed heir. There is no difference in doctrine between the Epistle to the Colossians and our epistle at this point.

(*b*) The Messiah is "the effulgence of His glory, and the very image of His substance." This is to be compared with the phrases of the Epistle to the Colossians, "the image of the invisible God" and "it was the good pleasure that in him should all the fulness dwell."[3] The image of the invisible God is similar to the image of the substance of God, the form through which the invisible

[1] See Riehm, *Lehrbegriff*, s. 74 *seq.*

[2] Col. i. 16.

[3] Col. i. 15, 19.

substance, the essential being of God, manifests itself. The effulgence or radiation of His glory is parallel to the expression of His being. The glory is in the substance or essence of God, the effulgence or radiation is in the form or image that expresses that substance and reveals it. The fulness dwells in him as its form and expression. There is a greater richness and firmness of statement here than in the Epistle to the Colossians; but there is no difference in doctrine.

(*c*) The Messiah is pre-existent as upholding all things "by the word of his power." This is similar to the phrase of the Epistle to the Colossians: "In him all things consist."[1] He bears all things which were created for him, and carries them on to their goal in his inheritance of glory. All these attributes and activities of the pre-existent Son are attributes and activities of the enthroned and glorified Son also.[2]

(2) The life of the Messiah in this world is passed over, except so far as God speaks in him.

(3) The author refers to the heavenly ministry of the Son, as the high priest, when he is represented as making "purification of sins." This can only be by the application of the blood of his sacrifice to the heavenly altar. The priestly act of the ascended Messiah is here prior to his enthronement. After the purification of sins at the heavenly altar, he "sat down on the right hand of the Majesty on high." There enthroned he is higher than the angels. He has inherited a more excellent name, and he is by so much better than they. This enthronement corresponds with his exaltation over the thrones, dominions, principalities, and powers, the several ranks of angels, of the Epistle to the Colos-

[1] Col. i. 17.

[2] See Riehm, *Lehrbegriff*, s. 278.

sians;[1] and of his being highly exalted to the name above every name, of the Epistle to the Philippians.[2] The enthronement above the angels is then represented as in accordance with the predictions of the Old Testament. These predictions of the enthronement of the Messianic king set him forth as the Son begotten on the day of the installation, as the Son of God, the righteous ruler and sovereign. The author of the epistle also sees him to be the Yahweh of the Old Testament. The angels are his ministers, and so they are ministering spirits to the heirs of his Messianic salvation. The salvation is an inheritance which will first be enjoyed when the Messiah takes possession of his own.

MADE PERFECT THROUGH SUFFERINGS.

§ 56. *The Messianic Son of Man was made a little lower than the angels, partook of flesh and blood, and took hold of the seed of Abraham. He was tempted, perfected by sufferings, and tasted death. He brought the devil to nought, became a faithful and merciful high priest, made propitiation for sins, was crowned with glory, and all things are to become subject to him. He succors the tempted, delivers from the fear and bondage of death, and brings many brethren into glory.*

For not unto angels did he subject the world to come, whereof we speak. But one hath somewhere testified, saying,

> What is man, that thou art mindful of him?
> Or the son of man, that thou visitest him?
> Thou madest him a little lower than the angels;
> Thou crownedst him with glory and honour,
> [And didst set him over the works of thy hands:]
> Thou didst put all things in subjection under his feet.[3]

[1] Col. i. 16. Phil. ii. 9.

[3] This is an exact citation of the LXX of Ps. viii. 5–7, except a single line, which is bracketted in Westcott and Hort's text, and which seems not to have

For in that he subjected all things unto him, he left nothing that is not subject to him. But now we see not yet all things subjected to him. But we behold him who hath been made a little lower than the angels, *even* Jesus, because of the suffering of death crowned with glory and honour, that by the grace of God he should taste death for every *man*. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying,

> I will declare thy name unto my brethren,
> In the midst of the congregation will I sing thy praise.[1]

And again, I will put my trust in him.[2] And again, Behold, I and the children which God hath given me.[3] Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth he take hold, but he taketh hold of the seed of Abraham. Wherefore it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

(Hebrews ii. 5–18.)

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been used by the author, doubtless with intention as not needed for the purpose of the citation. It is a sufficiently accurate rendering of the Massoretic text. It is true that אלהים is not exactly angels, no more is it God; it comprehends both angels and God. But it is more suited to the context to think of angels than God alone.

[1] This is a citation from the LXX of Ps. xxii. 23, differing only in the initial verb, which is ἀπαγγελῶ for διηγήσομαι. Either is a sufficiently accurate rendering of the Massoretic text.

[2] These are citations from the LXX of Is. viii. 17, 18.

[3] These are not Messianic. They refer to Isaiah the prophet and his children. The writer uses the language of Isaiah as appropriate to his purpose and does not interpret it.

The epistle now points to the prediction of Psalm viii. that all things must be subjected unto the Son of Man. This ideal had not yet been fulfilled in the Messiah. It was to be accomplished hereafter in full, as it had already been accomplished in part. The part that had been accomplished was the humiliation of the Son of Man. He was made a little lower than the angels. This took place when the pre-existent Messiah became man. He became man that he might inherit the promise to man. He must become one with his brethren whom he was to bring to glory. So he partook of human flesh and blood. This assumption of human flesh and blood as the Son of Man, reminds us of the Epistle to the Philippians,[1] where he took the form of a servant, was made in the likeness of men, and was found in fashion as a man; and of the Epistle to the Romans, where he was made in the likeness of sinful flesh,[2] and of the Epistle to the Galatians, where he was "born of woman."[3] This assumption of human nature was in order to save men. He did not take hold of angels to help them, but he took hold of Abraham's seed to save them. He descends below the angels to the race of Abraham in his mission of redemption. But he did not limit himself to them. He came to suffer and die for all men. The Messiah tasted death for every one. This is a familiar Pauline doctrine.[4] The assumption of human flesh and blood by the pre-existent Son was entire and complete. As Westcott well says:[5] "While the writer insists with the greatest force upon the transcendental action of Christ, he rests the foundation of this union upon Christ's earthly experience. Christ 'shared in blood and flesh' (*v.* 14), and 'was in all things made like to His brethren' (*v.* 17).

[1] ii. 7, 8. See p. 181.
[2] See p. 158.
[3] See p. 139.
[4] See pp. 114, 123, 152.
[5] *Epistle to the Hebrews*, p. 59.

He took to Himself all that belongs to the perfection of man's being. He lived according to the conditions of man's life and died under the circumstances of man's mortality. So His work extends to the totality of human powers and existence, and brings all into fellowship with the divine."

The mode of the incarnation is not considered by this writer. There is no evidence that he knew of the immaculate conception and virgin birth of the Gospel of the Infancy.[1] Like the apostle Paul he writes of the incarnation in a way that seems to imply that his silence as to the virgin birth involves ignorance of it.[2] Ménégoz thinks that the author under the influence of the Alexandrian School of Platonism conceived of Christ's incarnation as by natural generation, just like the supposed incarnation of other pre-existent spirits. This is quite possible, but not evident.[3]

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[1] See *The Messiah of the Gospels*, p. 49. [2] See p. 143.

[3] *La Théologie de L'Épître aux Hébreux*, pp. 90 *seq.* Ménégoz also urges, p. 91, that pre-existence and virgin birth are exclusive one of the other. "D'après celle-ci, le Christ n'existait pas avant sa conception; c'est de l'union du Saint-Esprit et de la vierge Marie qu'il est né. D'après celle-là, au contraire, le Christ a été appelé à l'existence par le Créateur avant tous les autres esprits célestes, et le Saint-Esprit n'avait à jouer aucun rôle dans son incarnation. On peut chercher à concilier *dogmatiquement* ces deux notions; mais sur le terrain de l'histoire elles sont inconciliables. Les auteurs du Nouveau Testament qui enseignent l'une, n'enseignent pas l'autre." The last remark is quite true that the New Testament writings which teach the pre-existence of our Lord know nothing of the virgin birth. It is also probable that they would have mentioned it if they knew of it, because it came within the scope of their argument many times. But there is no such inconsistency between the virgin birth and pre-existence as Ménégoz finds. The problem is, how shall a pre-existent being become incarnate? The incarnation may be conceived of either as by natural generation or by theophanic generation. Neither of them is inconsistent with pre-existence. The doctrine of the virgin birth is limited to the Gospel of the Infancy. It is not sustained on as firm Biblical ground as many other doctrines. But it is in the Gospel of the Infancy and in the earliest creeds of the Church, and there is no sufficient reason to doubt that it was a part of the primitive Christology, even if it was not taught in other passages of the New Testament and was not the universal belief of primitive Christianity.

The Messiah not only suffered death, but he suffered temptation. This experience of the Messiah we do not find in the Pauline epistles, but only in the synoptic Gospels,[1] especially in Luke.[2] Moreover, he lived a life of suffering. This suffering was partly for himself as the Messiah and partly for his people. So far as it was for himself his suffering perfected him. This doctrine is unknown to Paulinism, and indeed is peculiar to this epistle. Temptation, suffering, and death were the experience through which the Son of Man must go in order to attain his own perfection, in order to show that his obedience was perfect, his self-sacrifice complete, his character faithful and merciful, in order to win the reward of his earthly ministry, in order to reap the fruits of his labor.[3] So far as it was for others, his sufferings were to save his brethren. The experience of temptation on his part gave him the ability to sympathize with the tempted, and to succor them when tempted. He endured sufferings in order to help them to endure suffering. He submitted to death in order to overcome the devil, who had the power of death, and deliver his people from their fear of death and their life-long bondage to this King of Terrors. The victory over the devil by the death of the Messiah is another idea which is not found in the Pauline epistles. In the Gospels we have seen the conflict with the devil during his life.[4] But here a victory is taught in connection with his death. It is doubtless a victory over the devil in the abode of the dead, in the Abaddon of Sheol, when the Messiah came forth from Abaddon with his rescued ones,[5] rose from

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[1] See *The Messiah of the Gospels*, p. 166.

[2] xxii. 28. See *The Messiah of the Gospels*, p. 227.

[3] See Riehm, *Lehrbegriff des Hebräerbriefes*, 2te. Aufl., s. 343.

[4] See *The Messiah of the Gospels*, p. 166.

[5] See p. 202.

the dead and ascended to heaven. This victory probably corresponds with that over the principalities and powers over whom God triumphed in the Messiah, in connection with his death, according to the Epistle to the Colossians.[1] In the Epistle to the Romans we had a victory of the Messiah over the Law, Sin, and Death by his resurrection from the dead.[2] Here the victory is over the Devil.[3]

The epistle conceives of the enthronement of the Messiah as a reward, just as in the Epistle to the Philippians.[4] It is a "crowning with glory and honor." The epistle now goes on to speak of the heavenly ministry of the Messiah in a new way. He is a "merciful and faithful high priest." As such a high priest he makes propitiation for sin. This is the heavenly ministry of the Messiah as a priest at the heavenly altar in the Holy of Holies, at the Propitiatory, the throne of grace. This priestly work of the Messiah is not known to the Pauline epistles, which rather think of him as the victim. He also by his heavenly ministry mediates and applies redemption to his people, coming forth from the holy place as a priest to bestow gracious gifts upon men. He succors the tempted, takes away the fear of death, delivers from bondage, and brings many brethren into glory.

TOUCHED WITH THE FEELING OF OUR INFIRMITIES.

§ 57. *Jesus the apostle and high priest is worthy of more honor than Moses and Joshua. Moses was faithful as a servant: Jesus as son and builder of the household of God. Joshua did not lead into the Sabbatic rest, but Jesus did. He was tempted like a man, yet without*

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[1] ii. 15. See p. 222.

[2] See p. 151.

[3] See Pfleiderer, *Urchristenthum*, s. 637.

[4] ii. 9.

sin. He passed through the heavens to the heavenly rest of the people of God. He is touched with the feeling of our infirmities and affords free access to the throne of grace for needed help.

Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, *even* Jesus; who was faithful to him that appointed him, as also was Moses in all his house. For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honour than the house. For every house is builded by some one; but he that built all things is God. And Moses indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken; but Christ as a son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm unto the end.

(Hebrews iii. 1–6.)

The epistle passes from the exaltation of the Messianic priest over the angels to his exaltation over the founders of the old covenant religion. Moses was faithful in all God's house as servant. Jesus was faithful as Son. Moses was faithful as a prophetic witness of a higher revelation yet to come. Jesus was the founder of the household of God, the organized Christian family. He is the great high priest. He is also the prophetic apostle of God.

The faithfulness of Moses leads on to the unfaithfulness of Israel during the wanderings in the wilderness and to their entrance into the land of Canaan under the leadership of Joshua. The unfaithfulness of Israel and the failure of the unfaithful to enter the land of Canaan is used as a warning against unfaithfulness of Christians to the Messiah. The author then attaches the ideal of the promised land to the Sabbatical rest of God, and urges that Joshua did not lead the people into that rest. It was not in the land of Canaan. It was in heaven,

where God Himself was resting. He had prepared that rest on the seventh day of creation and had entered into it Himself on that day. He had reserved it in heaven for His people when the time came for them to enter into the rest of God. This is a similar conception to the Jerusalem above of the Epistle to the Galatians.[1]

What Joshua failed to do, that Jesus accomplished.

> Having then a great high priest, who hath passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted like as *we are*, *yet* without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help *us* in time of need.
>
> (Hebrews iv. 14–16.)

Jesus, the Son of God, passed through all the far-off reaches of the heavens, even into the immediate presence of God, the Sabbatic rest of God; and, as the great high priest, entered the heavenly holy of holies and came to the heavenly propitiatory, the throne of grace. He not only gained access to the Rest of God, the throne of mercy, for himself, but also for his people. He is their priestly mediator, and through him they may draw near to the throne with boldness. In his earthly life he was tempted in all points as they are. He had a personal experience of infirmities. He is able therefore to sympathize with the suffering and the tempted. His feelings are touched by their feelings and he responds to their pleas for help. He underwent all his human experience without sin. He is therefore a sinless high priest, who, acceptable to God, abides at the throne of grace in the land of rest. But as a high priest rich in human experi-

[1] See p. 141.

ence, he is the mediator of an abundant supply of grace for every need at every time.

THE HIGH PRIEST AFTER THE ORDER OF MELCHIZEDEK.

§ 58. *The high priest after the order of Melchizedek is more exalted than Aaron and Abraham. He has a priesthood of a type to which Abraham did reverence. It knows no change of persons as did the Aaronic priesthood. It has no infirmities as the Levitical priesthood had. The Messiah learned obedience and was made perfect by suffering. He was holy, guileless, and separate from sinners. He was made higher than the heavens, entered within the veil of the holy of holies in heaven, where he ever lives to make intercession, able to save to the uttermost, the author of eternal salvation to all who obey him.*

For every high priest, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity; and by reason thereof is bound, as for the people, so also for himself, to offer for sins. And no man taketh the honour unto himself, but when he is called of God, even as was Aaron. So Christ also glorified not himself to be made a high priest, but he that spake unto him,

> Thou art my Son,
> This day have I begotten thee:[1]

as he saith also in another *place*,

> Thou art a priest for ever after the order of Melchizedek.[2]

Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became

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[1] Psalm ii. 7. [2] Psalm cx. 4.

unto all them that obey him the author of eternal salvation; named of God a high priest after the order of Melchizedek.
(Hebrews v. 1–10.)

The priesthood of the Messiah brings the writer back to Psalm cx., which had suggested it, and leads him to bring out the meaning of the Messianic priesthood on the basis of the history of Abraham and by a comparison of it with the Levitical priesthood.

The priest for God's people must have certain qualifications; (*a*) he must be able to offer sacrifices, (*b*) he must be able to sympathize with the ignorant and erring, (*c*) he must have a divine calling. Aaron had such a call, so did the Messiah according to the Messianic Psalms cited.[1] But the Messiah was called not to be a priest after the order of Aaron, but a priest-king after the order of Melchizedek. The Messiah had the sympathy that was needed, for he learned obedience by suffering unto death. He was made perfect by his sufferings. His perfection entitled him to minister as high priest in the heavenly tabernacle. By his perfection and his sympathy he became the author of eternal salvation to all who obey him.

The epistle warns the readers that they be no longer babes feeding on the first principles, but full-grown men exercised to discern higher themes. Among the first principles are the resurrection of the dead and eternal judgment.[2] The resurrection of the dead is doubtless the ultimate resurrection. The eternal judgment is not the act of judgment on the Day of judgment, but the sentence of judgment on that day which is final and so everlasting.[3]

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[1] See *Messianic Prophecy*, pp. 132, 134.
[2] Heb. v. 12—vi. 2.
[3] κρίμα, the act of judgment is κρίσις.

And we desire that each one of you may shew the same diligence unto the fulness of hope even to the End: that ye be not sluggish, but imitators of them who through faith and patience inherit the promises. (Hebrews vi. 11, 12.)

The End is the end of the age when the promises would be fulfilled, when the inheritance in them would be taken possession of.

The high priest after the order of Melchizedek is not only exalted above Aaron, but he is also exalted above Abraham. The Messianic promises were made by oath to Abraham and are therefore immutable.[1] They are laid up for us unto the End, within the veil as a hope, "which we have as an anchor of the soul, *a hope* both sure and stedfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us, having become a high priest for ever after the order of Melchizedek."[2]

This veil is the veil of the holy of holies in heaven; the holy of holies of the earthly temple having been abandoned. Within this veil the Messiah entered at his ascension as the forerunner of his people, in order to remain forever high priest after the order of Melchizedek. The writer now looks to the story of Melchizedek and Abraham, and brings out the much greater dignity of the former. Inasmuch as the Levites, the descendants of Abraham, in Abraham recognized the superiority of Melchizedek, the Messianic high priest, after the order of Melchizedek, is higher than them both.[3]

The very fact that the promise was made in Ps. cx. of a Messianic priesthood of the line of David after the order of Melchizedek, shows that perfection was not reached through the Levitical priesthood. This Mes-

[1] vi. 13–18. [2] vi. 19, 20. [3] vii. 1–10.

sianic priesthood would therefore do away with the lesser Levitical priesthood and the Levitical laws. The Messiah was to come from Judah and not from Levi. And so Jesus was born of the tribe of Judah, the Levitical line was dissolved and Jesus became the surety of a better covenant.[1]

The Messiah did not die as did the Levitical priests, making continual changes in the persons of the priests; but he liveth and abideth forever, and therefore hath a priesthood that is unchangeable and which never passes from him. "Wherefore also he is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."[2] And thus the author attains the conception of the interceding priesthood of the Messiah at the right hand of God which is effectual, continuous, and perpetual, securing constant access to God through him and continual supplies of grace.

For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the *sins* of the people: for this he did once for all, when he offered up himself. For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, *appointeth* a Son, perfected for evermore. (Hebrews vii. 26–28.)

The Levitical priests having infirmity needed to offer continual sin-offerings for themselves as well as the people. But the Messiah was holy, guileless, undefiled, and separated from sinners, so that he had no need to offer a sin-offering for himself. He offered up himself a sin-offering for the people. He was perfected for evermore and made higher than the heavens, and so gained a per-

[1] vii. 11–22. [2] vii. 25.

fect priesthood. The perfection of the sacrifice and the perfection of the priesthood did away with every other priesthood so long as they continued. Inasmuch as they continue forever in the everlasting Messiah, he remains forever the only priest and the only sacrifice.

THE MEDIATOR OF THE NEW COVENANT.

§ 59. *The Messiah is the mediator of a new and better covenant, which has taken the place of the old. He is enthroned at the right hand of God, the minister of the heavenly tabernacle, reigning until his enemies have been subdued. He made one sacrifice of himself for sins at his first manifestation. He will appear a second time for the judgment of those who reject him and the reward of the faithful. The day is approaching.*

The epistle, in its conception of the high priesthood of the Messiah, now lays stress upon his mediatorship; for the interceding high priest, who also succors the tempted and gives grace for every time of need, is a mediator. The mediatorship of the Messiah has already been taught in the first Epistle to Timothy.[1] He who gave himself a ransom for all as the interposer is the one mediator for all. Here the high priestly mediatorship is more fully disclosed in the contrast of the two covenants that it involves.

Now in the things which we are saying the chief point *is this:* We have such a high priest, who sat down on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, not man. For every high priest is appointed to offer both gifts and sacrifices: wherefore it is necessary that this *high priest* also have somewhat to offer. Now if he were on earth, he would not

[1] ii. 5, 6.

be a priest at all, seeing there are those who offer the gifts according to the law; who serve *that which is* a copy and shadow of the heavenly things, even as Moses is warned *of God* when he is about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern that was shewed thee in the mount. But now hath he obtained a ministry the more excellent, by how much more also he is the mediator of a better covenant, which hath been enacted upon better promises. For if that first *covenant* had been faultless, then would no place have been sought for a second. For finding fault with them, he saith,

Behold, the days come, saith the Lord,
That I will make a new covenant with the house of Israel and with the house of Judah;
Not according to the covenant that I made with their fathers
In the day that I took them by the hand to lead them forth out of the land of Egypt;
For they continued not in my covenant, and I regarded them not, saith the Lord.[1]
For this is the covenant that I will make with the house of Israel after those days, saith the Lord;
I will put my laws into their mind,[2] and on their heart also will I write them:
And I will be to them a God, and they shall be to me a people:
And they shall not teach every man his fellow-citizen, and every man his brother, saying, Know the Lord:
For all shall know me, from the least to the greatest of them.
For I will be merciful[3] to their iniquities, and their sins will I remember no more.[4]

In that he saith, A new *covenant*, he hath made the first old.

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[1] The Massoretic text is, "which covenant with me they did break, although I was lord over them, is the utterance of Yahweh."

[2] "Into their mind" of LXX and the epistle is an interpretation of "within them" of the original text.

[3] The LXX and the epistle generalize the specific "pardon" of the original Hebrew text into "be merciful."

[4] The passage is Jeremiah xxxi. 31-34. The epistle follows the LXX quite closely without important variations. The lines of the poetry in the R. V. are not correctly arranged. I arrange them in accordance with *Messianic Prophecy*, p. 253.

But that which is becoming old and waxeth aged is nigh unto vanishing away. (Hebrews viii. 1–13.)

In this passage the epistle presents Jesus as the priest-king enthroned at the right hand of God in heaven. There enthroned he ministers in the true tabernacle. The tabernacle erected by Moses was a copy and shadow of the tabernacle that Moses saw in the mount. The true tabernacle remained in heaven, whither the Levitical priests had no access, their ministry being in the earthly tabernacle.[1] But the Messiah having entered into the heavenly, the original, the true tabernacle, he is the true mediator of a better covenant. This is in fulfilment of the prophecies of Jeremiah, Ezekiel, and the great prophet of the exile. The old covenant having accomplished its preparatory purpose, has vanished away. The author then goes on to speak of the holy places and the sacred furniture, and shows that the entry into the holy of holies once in the year with the blood of the atonement signified "that the way into the holy place hath not yet been made manifest, while as the first tabernacle is yet standing; which *is* a figure for the time present."[2]

But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the

[1] See pp. 247, 255.

[2] ix. 8.

first covenant, they that have been called may receive the promise of the eternal inheritance. (Hebrews ix. 11–15.)

The Messiah having come, entered into this greater and more perfect tabernacle, and going into the most holy place once for all with his own blood obtained eternal redemption. His blood was infinitely more precious than that of animals or than the water of purification, both for its efficacy in the holy place and for its cleansing of men. He accomplishes both the cleansing of the altars and of men as the mediator of the new covenant, and secures for all that are called the promise of the eternal inheritance.

It was through his eternal spirit that the Messiah offered himself unto God. His body died upon the cross and was buried in the tomb, but his spirit was a living and eternal spirit and could not die. He descended as an eternal spirit into Hades and on the third day came forth from Hades, entered into the body in the tomb, rose in it from the dead, and ascended in it to the holy of holies of the divine presence in heaven.[1]

His eternal spirit enabled the Messiah to act as priest and offer himself to God. The offering was made when it was presented at the divine altar in heaven. The death on the cross was the death of the victim; but not the offering of the victim. The offering can only be made in the sanctuary and at the altar, and these according to the Epistle to the Hebrews were in heaven and not on earth. Christ died not in the temple, not on the altar, but outside of the temple and without the gate of the Holy city of the earthly Jerusalem, as well as of the heavenly Jerusalem. He offered himself on the altar

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[1] Cf., "quickened in spirit," 1 Peter iii. 18, see p. 56; "life-giving spirit," 1 Cor. xv. 46, see p. 117; and "spirit of holiness," Rom. i. 4. See p. 144.

when he entered the holy places in heaven and presented himself at the heavenly altar. He could not act as priest elsewhere, he could not present the sacrifice elsewhere.

It is an ancient opinion still held by the majority of scholars that Christ began to act as priest when he offered himself on the cross. Riehm, Westcott, and others who hold this view refer to the fact that the sin-offering of the day of atonement was slain by the high priest, and they think that Jesus must have acted in his sin-offering in accordance with the Law. But the Epistle to the Hebrews does not limit the offering of the Messiah to the sin-offering of the day of atonement. It refers to the daily offerings of the high priest, whether this is error of ignorance, as Pfleiderer[1] and others think, or an error of inadvertence, summing up in the work of the high priest unconsciously, the work of the entire priesthood.

The context of our passage also brings into view the meats and drinks and divers washings of the several kinds of peace-offerings and ceremonial baptisms,[2] and "the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled," referring to the peace-offerings of consecration and purification and the ceremonial cleansing from contact with the dead,[3] and the sacrifice at the institution of the covenant.[4] In these offerings the priest offered the flesh and blood at the divine altars or applied the blood to persons and things, after the victim had been presented and slain by the offerers. Even in the sacrifice of the day of atonement the high priest acted as a representative of the people rather than as priest when he presented the sin-offering and slaughtered it. The functions of the priests are in acting as ministers and mediators at the divine altars, not

[1] *l. c.*, s. 629. [2] ix. 10. [3] ix. 13. [4] ix. 19; Ex. xxiv.

in the preparation of victims. The offering presented by Christ is not merely the one sin-offering of the day of atonement on which the priest presents the victim and slays it, but a comprehensive offering which sums up in itself all the sacrifices and ceremonial purifications of the law, in the most of which the functions of the priest do not begin until the victim has been presented and slain.

It is admitted that the Epistle to the Hebrews lays great stress upon the heavenly ministry of the great high priest after the order of Melchizedek, but it is urged by Riehm and Westcott that prior to the ministry of Jesus as the high priest after the order of Melchizedek, which they recognize as beginning in heaven, he acted as an Aaronic high priest on earth.[1] But the Epistle to the Hebrews knows of no priesthood of Christ of the type of Aaron. That is a fiction invented by Riehm to cover a high priestly ministry of Jesus other than that after the order of Melchizedek, and to give a name to the Messiah's supposed earthly ministry as priest. There was no such priestly ministry either in type or antitype in the conception of the Epistle to the Hebrews or of any other writing of the New Testament.

The covenant is not only a covenant; it is a testament or will.[2] The writer plays upon the Greek word *διαθήκη*, after the Alexandrian manner to get a mystic meaning.

The testament is of no value until the death of its author who thereby gives to his heirs his inheritance. So the mediator of the new covenant died and gave his possessions by testament to his people. Here is a contrast in excellence of the new covenant over the old. The old covenant was consecrated by the shedding of blood and the sprinkling of blood. According to the Law al-

[1] Riehm, *l. c.*, s. 479; Westcott, *l. c.*, p. 227. [2] Hebrews ix. 16–18.

most all things were cleansed with blood, the blood being applied to the things to be cleansed.[1] Blood was also used to secure remission of sin by its application to the divine altars. But these divine altars in the tabernacle and the temple were only the copies of the heavenly things. These heavenly things required better sacrifices. These better sacrifices are found in the sacrifice of Jesus. He offered himself at the end of the ages, the consummation of the times of the old covenant. He died as a victim. But as a priest he took his own blood into the holy place in heaven and appeared before the face of God once for all to abide forever as the accepted priest and the satisfactory sacrifice. His blood is the one effectual sacrifice giving eternal remission in the heavenly sanctuary. His offering was made once for all and needs no repetition; for the offering was of a victim whose flesh and blood abide forever with eternal efficacy.

But now once at the end of the ages hath he been manifested[2] to put away sin by his sacrifice.[3] And inasmuch as it is appointed unto men once to die, and after this *cometh* judgment; so Christ also, having been once offered to bear the sins of many, shall ap-

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[1] A mistranslation of ix. 22 in the A. V. has given rise to a statement common in theological writings, that "without the shedding of blood there is no remission of sin." If the epistle taught such a doctrine it would be in conflict with the history and literature of the Old Testament. The epistle makes two important qualifications which are brought out in the R. V., namely, (*a*) "according to the Law," and (*b*) "I may almost say." These qualifications are in accordance with the facts. According to the Law the writer might almost say this, but not altogether, for the Law makes provision for a poor man who was unable to offer an animal. He might present the tenth part of an ephah of fine flour for a sin-offering and the priest take a handful of it as a memorial and burn it on the altar as a sin-offering, Lev. v. 11–13. Apart from the Law there are very many cases of remission of sins without the use of the blood of sacrifice, *e. g.*, Ex. xxxii. 30–32; Num. xvi. 46–48; xxv. 10–13; cf. Pss. xxxii. 1, 2; li. 1–17.

[2] πεφανέρωται.

[3] So the margin of the R.V., which is better than the R.V. itself, "the sacrifice of himself."

pear a second time, apart from sin, to them that wait for him, unto salvation. (Hebrews ix. 26–28.)

The author here contrasts the two advents. The first was a manifestation at the end of the ages of the Old Covenant [1] to put away sin by the sacrifice which he himself made. The shedding of his blood in death was for the great sacrifice for sin. But he is to be manifested a second time for the salvation of those that wait for him. Then he will appear apart from sin, without coming in contact with sin in the flesh or making a sacrifice for sin. He will appear for the salvation of those who wait for him and for the judgment [2] of those who reject him. In order to find a basis for this one perfect sacrifice in the Old Testament, the epistle appeals to Ps. xl.

For the law having a shadow of the good *things* to come, not the very image of the things, they can never with the same sacrifices year by year, which they offer continually, make perfect them that draw nigh. Else would they not have ceased to be offered, because the worshippers, having been once cleansed, would have had no more conscience of sins? But in those *sacrifices* there is a remembrance made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldst not,[3] but a body didst thou prepare for me;[4]

[1] See i. 2, p. 245.

[2] The context shows clearly that the judgment after death is the judgment at the second manifestation on the Day of judgment, as in the other writings of the New Testament (see pp. 44, 59, 79, 88). There is nothing in the text or context to suggest a special judgment immediately after death. There is no such judgment anywhere in Holy Scripture. It is a fiction of the older dogmaticians.

[3] The arrangement of the lines of the poetry is not correct in the R. V. See *Messianic Prophecy*, pp. 328, 329.

[4] The citation is from the LXX of Ps. xl. 7–9 with all its mistakes. The body σῶμα may be an early scribal corruption of the LXX for ὠτία. The Vulgate *aures* is probably a correction of the old Latin after the Hebrew. It is possible that the LXX found עצם in the Hebrew MS. used by them instead of the authentic reading אזנים.

In whole burnt offerings and *sacrifices* for sin thou hadst no
pleasure: then said I,
Lo, I am come (in the roll of the book it is written of me)
To do thy will, O God.

Saying above, Sacrifices and offerings and whole burnt offerings and *sacrifices* for sin thou wouldest not, neither hadst pleasure therein (the which are offered according to the law), then hath he said, Lo, I am come to do thy will. He taketh away the first, that he may establish the second. By which will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest indeed standeth day by day ministering and offering oftentimes the same sacrifices, the which can never take away sins: but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made the footstool of his feet. For by one offering he hath perfected for ever them that are sanctified. And the Holy Spirit also beareth witness to us: for after he hath said,

This is the covenant that I will make with them after those days,
saith the Lord;
I will put my laws on their heart, and upon their mind also will
I write them;

Then saith he,

And their sins and their iniquities will I remember no more.[1]

Now where remission of these is, there is no more offering for sin. (Hebrews x. 1–18.)

The Law, being only an anticipatory shadow of the new covenant, could not by its annual and daily sacrifices make the offerers perfect. These sacrifices were rather a continual memorial of sins. But the Messiah makes them perfect by one perfect sacrifice. This sacrifice is not of animals, but of a perfect man, the Messiah himself, who is the victim as well as the priest, whose entire will is consecrated to the service of God in holy

[1] Citation of Jer. xxxi. 33 *seq.* after LXX, cf. Heb. viii. 8–12. See p. 261.

obedience. It is this entire consecration of the will of the Messiah in submission and obedience to God even unto death, that has sanctifying and perfecting power. He offered one sacrifice for sins and sat down forever on his priestly throne at the right hand of God, making it a perpetual throne of grace. There he awaits the fulfilment of the promise that all his enemies will be subdued unto him. This passage enlarges the scope of the one previously considered. There were contrasted two manifestations or advents. Here the work between these advents is emphasized. This is a work of priestly mediation and also of royal conquest. The latter is a familiar idea of the first Epistle to the Corinthians [1] and other Pauline epistles.[2] This conception has not thus far appeared in our epistle, which, while recognizing the royalty of the Messiah, dwells rather on his priesthood. But the priesthood is not absent here. The priestly work is in perfecting his people. By his one offering he has perfected forever them that are sanctified. The offering is not only one that accomplishes remission of sins at the heavenly altar, it is also one that accomplishes purification and sanctification in the persons of men on the earth. The sanctification is here a process. As Westcott says: [3] The sanctified here are "all who from time to time realize progressively in fact that which has been potentially obtained for them." The method of participation in this offering is not brought out in our epistle. But it is implied in the continuous and progressive application. It implies the covenant meal of Christians—the body and blood of the perpetual sacrifice presented in the forms of the Lord's Supper. From his heavenly throne the Messiah is ever perfecting and sanctifying his people through his one sacrifice, ever present at the

[1] See p. 114. [2] See p. 192. [3] *l. c.*, p. 315.

heavenly altar, and also ever present on the altar-table of the Church. He is interceding for them at the throne of God and is granting them succors and supplies of grace from the throne of mercy. All this is in fulfilment of the prophecies of Jeremiah and Ezekiel.

Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and *having* a great priest over the house of God; let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience, and our body washed with pure water: let us hold fast the confession of our hope that it waver not; for he is faithful that promised: and let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together, as the custom of some is, but exhorting *one another;* and so much the more, as ye see the day drawing nigh. (Hebrews x. 19–25.)

The new covenant with its mediator and gracious provision, having been established, Christians ought to make full use of them. A new and living way into the heavenly holy place has been opened up by the Messianic high priest. It is the way in virtue of the blood of the Messiah. His life-blood opened the way to the propitiatory and remaining there keeps the way open. We all may use that way by virtue of his blood. It is also a way through the Messiah's flesh. The flesh of humanity, which he assumed at his incarnation and which ascended to heaven with him and entered the holy of holies with him there to abide, takes the place of the veil of the holy of holies of the Mosaic tabernacle. Through that flesh as a way we find entrance.

The Messiah being now the only veil and only way, we should draw near in fulness of faith. The heavenly ministry of the Messiah has its counterpart in his earthly ministry. The Messiah has sprinkled his blood upon

our consciences and purified our bodies with the pure water of heaven. The sacramental application of the cleansing to soul and body is in baptism.[1] This sacrament underlies the apostle's thought in this passage. Accordingly there is every encouragement to good deeds, all the more that the day of the Advent is "drawing nigh." The Epistle to the Hebrews has the same conception of the nearness of the Advent that we have found in the other New Testament writers. This Advent is an advent to judgment which will be of special dread to those who reject the Messiah.

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses' law dieth without compassion on *the word of* two or three witnesses: of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye yourselves have a better possession and an abiding one. Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.

For yet a very little while,
He that cometh shall come, and shall not tarry.

[1] As Ménégoz, *La Théologie de l'Épître aux Hébreux*, p. 147, says: "Cette 'eau pure' ne peut désigner que le baptême."

But my righteous one shall live by faith:
And if he shrink back, my soul hath no pleasure in him.[1]

But we are not of them that shrink back unto perdition; but of them that have faith unto the saving of the soul.

(Hebrews x. 26–39.)

The rejection of the Messiah and the new covenant is much more worthy of condemnation than the rejection of Moses and the old covenant. It is a rejection of the Messiah, of his one perfect sacrifice, of the only means of remission of sins and of sanctification, and of the power and guidance of the Holy Spirit. It will be a fearful thing for such rejecters in the approaching Day of judgment. This judgment is at the Parousia and not at death. On the other hand there is abundant comfort for the faithful. There is great recompense of reward. The Advent will not tarry; it will be after a very little while. It will be for the salvation of the faithful. The author emphasizes the shortness of the time by the use of the prophecy of Habakkuk. This shows that we have to think not of chronological nearness, but of prophetic and relative nearness. What was near to Habakkuk and yet many centuries distant, might be near to the author of our epistle and yet centuries off. The prophecy of Habakkuk contemplates the Advent of Yahweh. The epistle here as elsewhere sees the Advent of Yahweh in the second Advent of the Messiah.

THE BETTER COUNTRY.

§ 60. *The Messiah is the prince and perfecter of faith. He endured the shame of the cross, the gainsaying of sinners, and strove unto blood in his conflict with sin. He gained his reward on his heavenly throne. There in*

[1] A free citation after LXX of Hab. ii. 3–4; cited also Rom. i. 17; Gal. iii. 11.

heaven is the better country, the city of God, the better things, which the ancient martyrs did not enjoy except in the contemplation of hope, but which they receive together with Christians.

The author of the epistle now turns to the ancient worthies, the martyr witnesses of the old covenant, the heroes of faith in Biblical history, in order to show by a new antithesis that Christians have already attained the better things for which the ancients prayed and longed and labored, but could not attain until the advent of the Messiah. In the long catalogue of worthies and their hopes and rewards we have only to consider those that involve these better things.

The patriarchs were heirs of the same promise wrapped up in the covenant with Abraham. Abraham "looked for the city which hath the foundations, whose builder and maker is God."[1] The heavenly city was involved in the promised land of Abraham and was its realization, although Abraham did not see it in that form. He expected the land of Canaan. He would receive something better in the holy city of God. This conception of the holy city, reserved in heaven in the time of Abraham, is similar to the new Jerusalem above, of the Epistle to the Galatians, and also to the conception of the pseudepigrapha.[2]

These all died according to faith, not having received the promises, but having seen them and greeted them from afar, and having confessed that they were strangers and pilgrims on the earth. For they that say such things make it manifest that they are seeking after a country of their own. And if indeed they had been mindful of that from which they went out, they would have had opportunity to return. But now they desire a better,

[1] xi. 10.

[2] See pp. 8, 141.

that is, a heavenly: wherefore God is not ashamed of them, to be called their God: for he hath prepared for them a city.
(Hebrews xi. 13–16.)

The better country was the heavenly city which was ever involved in the promises of God, and which was already prepared for the patriarchs in heaven.

A long catalogue of worthies now follows. Their faith is all summed up in the clause:

And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect. (Hebrews xi. 39, 40.)

This something better is the same heavenly city into which the ancient worthies and Christians are to enter together and be perfected at once. Westcott remarks on this passage: "The reason of this failure of the fathers to 'receive the promise,' which men might think strange, lay in the far-reaching Providence—Foresight—of God. It was His purpose that the final consummation should be for all together, as indeed it is of all, in Christ; so that no one part of the Body can, if we realize the meaning of the figure, gain its fulfilment independently. The consummation of all the Saints therefore followed upon the completion of Christ's work, the accomplishment by Him of the destiny of man, though fallen. So far then God foresaw in the order of His great counsel in our case (περὶ ἡμῶν) something better than the fathers experienced: for we have actually seen in part that towards which they strained: Matt. xiii. 17; 1 Peter i. 12. The fathers with a true faith looked for a fulfilment of the promises which was not granted to them. To us the fulfilment has been granted, without the trial of deferred hope, if only we regard the essence of things. Christ has already opened the way to the Divine Presence on which

we can enter, and He offers to us now a kingdom which cannot be shaken (xii. 28). At the same time there is the thought that God has looked further, even beyond our age of trial, to the end."

"The perfection (*τελείωσις*) of the individual Christian must in its fullest sense involve the perfection of the Christian society. The 'perfection' which Christ has gained for humanity in His Person (ii. 10; v. 9; vii. 28; x. 1, 14) must be appropriated by every member of Christ. In part this end has been reached by the old saints in some degree, in virtue of Christ's exaltation (c. xii. 23), but in part it waits for the final triumph of the Saviour, when all that we sum up in confessing the truth of 'the resurrection of the body' is fulfilled."[1]

The history of the old covenant and its great lesson is introductory to the history of the new covenant. The great cloud of martyrs encourages us to look to the martyr of martyrs, the Messiah himself.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of *our* faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. (Hebrews xii, 1, 2.)

The Messiah first gained the prize and is seated on his heavenly throne after enduring the cross, the shame, the opposition of sinners, and resistance unto blood in his conflict with sin. He is the great example for all Christians whom they are to follow in all these respects, pursuing after the sanctification without which no man shall see the Lord, the Messiah at his Advent; that is, be admitted to his presence and favor at that time.

[1] Westcott, *Epistle to the Hebrews*, pp. 382, 383.

THE IMMOVABLE KINGDOM.

§ 61. *The true Zion and Jerusalem are in heaven where are the Judge, God of all, the general assembly of the angels, the church of the firstborn, the perfected spirits of men, and Jesus the mediator and victim. Only this immovable kingdom will remain in the Day when heaven and earth will be removed and all things shaken by an earthquake of judgment.*

The epistle now draws its last contrast, and in a sublime picture presents the antithesis between Zion and Sinai and paints the glories of the heavenly city beyond anything in previous prophecy.

For ye are not come unto *a mount* that might be touched, and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that no word more should be spoken unto them: for they could not endure that which was enjoined, If even a beast touch the mountain, it shall be stoned;[1] and so fearful was the appearance, *that* Moses said, I exceedingly fear and quake:[2] but ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels in general assembly,[3] and to the church of the firstborn who are enrolled in heaven, and to God of all, the Judge, and to the spirits of just men made perfect, and to Jesus the mediator of a new covenant, and to the blood of sprinkling that speaketh better than Abel. See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned *them* on earth, much more *shall not* we *escape*, who turn away from him that *warneth* from heaven: whose voice then shook the earth: but now he hath promised, saying,

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[1] A reference to the history, Exodus xix. 13.

[2] Deut. ix. 19. The LXX is stronger than the original Hebrew and the epistle expands the fear of Moses still further. The original is simply "*I feared.*"

[3] πανηγύρει belongs with the hosts of angels as Westcott *in loco*, and not with the church of the firstborn as A. V. and R. V.

Yet once more will I make to tremble not the earth only, but also the heaven.[1] And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well-pleasing to God with reverence and awe: for our God is a consuming fire.

(Hebrews xii. 18–29.)

The author here contrasts the two covenants as they are grouped about Sinai and Zion, only the Zion is not the Zion of Palestine, but the Zion in heaven, the heavenly Jerusalem, the city of the living God, built by God, of the previous chapter.[2] This is now the place whither Christians have come, where their Messiah is, where their country is, where their hopes are. This idea is found in germ, in the Jerusalem above, of the Epistle to the Galatians;[3] and the commonwealth in heaven, of the Epistle to the Philippians.[4] The Zion and Jerusalem in heaven, as contrasted with Sinai of the lawgiving, show that the significance of the Jerusalem of Palestine, the earthly Jerusalem, has entirely passed away from the mind of the author. The significance of this vision is not so much in the heavenly city itself as in its inhabitants. These are fully described. (1) There are innumerable hosts of angels in festal assembly. This conception of a general assembly of angels in the celestial city is in accordance with the Epistle to the Colossians, which makes the Messiah the lord of angels and the means of reconciling angels to God,[5] and also shows his exaltation above the angels.[6]

(2) "The Church of the firstborn enrolled in heaven" are men as distinguished from angels. These are the first-

[1] A free use of Hag. ii. 6, after the LXX.

[2] See p. 273. [3] See p. 141. [4] See p. 187.

[5] See p. 216. [6] See p. 213.

born sons of God and doubtless the martyrs who preceded the martyr of martyrs, and the apostolic martyrs who followed him, and who had already gone with the Messiah to heaven when he ascended, or who had subsequently been united to him. They are the firstborn of an innumerable number of sons of God who will follow them into the heavenly city.[1] These are enrolled as citizens of the heavenly city. They belong there, they reside there permanently. They are a church there. This epistle accordingly sees a church in the heavenly city composed of all the firstborn children of God. We have seen in the Epistles of the Imprisonment that Paul, in his later years, enlarged his conception of the Church to the glorious Church of the second Advent,[2] and to a Church of the generations of the age of the ages:[3] but here for the first time comes into view the Church of the blessed dead in the Middle State in heaven.

(3) The God of all, of angels and of men, is the judge. The most natural interpretation of this passage is to refer it to God the Father. There are some interpreters who find here an assertion of the deity of Christ. It seems best, however, to think of the three classes as comprehensive of angels, men, and God. Angels are in general assembly—the men are in the church assembly—God is present as judge. It is true that in the Gospels and the Epistles the Messiah is ever the judge. God has committed all judgment to him.[4] The conception of the author of this epistle seems to be different. Christ is the mediator and God is the judge. It should be noticed, however, that Christ is the judge of the Day of judgment. Prior to that Day, he is the mediator and God is the

[1] Cf. the ἀπαρχή. Rev. xiv. 1–5. See also pp. 114 *seq.*

[2] Eph. v. 27. See p. 208. [3] Eph. iii. 21. See p. 200.

[4] *The Messiah of the Gospels*, pp. 221, 273, 311. Also this volume, pp. 44, 80.

judge. God is here conceived of as the judge, not as pronouncing judgment over men and angels, but as the One to whom men and angels have access, though he is the judge. Their access to the judge has been gained through the Mediator who is to be the judge at his second Advent.[1]

(4) "The spirits of just men made perfect." This clause begins a second triad. It does not carry on the enumeration of classes of the previous triad; but returns into it. The Church of the firstborn and the spirits of just men made perfect are the same. This triad emphasizes the conception of redemption. These men are spirits—disembodied men.[2] They are just men, having been approved as just in their lives. They have been faithful unto death. They have been perfected; that is, they have followed the martyr of martyrs in their testimony unto death and have been perfected by attaining their residence in the holy place of the heavenly city.

(5) "Jesus, the mediator of a new covenant." Jesus the mediator is there as the great high priest after the order of Melchizedek, through whom the perfected spirits have gained access into the holy city and through whom the living may find access also.

(6) "The blood of sprinkling that speaketh better than Abel" contrasts the blood of Abel whose blood cried for vengeance upon the murderer, with the blood of the martyred Jesus whose blood cries for mercy upon his murderers. The latter, as the blood of the Messiah, speaketh better, because, as has been shown in the previous chapter, the blood of the Messiah has everlasting validity for the remission of sins and for the sanctification of men.

All these blessings the author sees treasured up in

[1] See Riehm, *Lehrbegriff*, s. 122.

[2] See pp. 56 *seq.*

heaven as the rightful possession of Christians through their Messiah under the new covenant, and to which they have access in this life by faith and in the crowning life by sight. Such statements imply that the centre of Christianity is in heaven where the Messiah is, and that the Church in its purity and power is there, the earthly Church being but a faint shadow of the heavenly, a vestibule to the heavenly halls. It also opens the eyes to see the heavenly ministry of Christians to which they depart when they leave their ministry in this world.

Such blessings are not to be rejected with impunity. There is coming a Day of judgment in which heaven and earth will be shaken and all things will be removed. This shaking of heaven and earth is doubtless the same as the combustion of heaven and earth in the second Epistle of Peter,[1] and the change expected by the creature according to the Epistle to the Romans[2] and the fiery test of the first Epistle to the Corinthians.[3] Only things that cannot be shaken will remain. These things are the kingdom of the Messiah, the kingdom which here seems to be the same as the Church in heaven. Only the heavenly city and kingdom and its citizens will remain unshaken in that great final earthquake of judgment.

THE GREAT SHEPHERD.

§ 62. *Jesus Christ is the same, yesterday and to-day and unto the ages. He suffered and died outside the city as a sin-offering, but God raised him from the dead and his blood was taken into the holy place to perpetually cover over sin. His blood is the blood of the eternal covenant, and so his flesh and blood became the perpetual meal of his people on*

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[1] See p. 64. [2] See p. 163. [3] See p. 108.

the altar-table of the Church. He is the great shepherd of the sheep.

The epistle attains its climax in the passage just considered. It is only necessary to consider a few Messianic references in the closing chapter.

"Jesus Christ *is* the same yesterday and to-day, and unto the ages."[1] This sameness is at the basis of the three states that are covered by these words. What he was yesterday, in his pre-existence, his life of suffering and death for sin, his resurrection and ascension; what he is to-day as the mediator and victim; that he will be in the future at his second Advent. In all this infinite variety of states and activities he is yet the same, that is in his character of grace and love as Saviour, which manifests itself in these three states.

The meats of the sacrificial meals of Jews and Gentiles do not afford those who partake of them the satisfaction and high privileges afforded by the sacrificial meal of Christians.

> We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the holy place by the high priest *as an offering* for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people through his own blood, suffered without the gate. Let us therefore go forth unto him without the camp, bearing his reproach. For we have not here an abiding city, but we seek after *the city* which is to come.
>
> (Hebrews xiii. 10–14.)

The altar-table of the Church provides the flesh of Christ as the perpetual sacrificial meal of Christians. This sacrificial meal was provided by the sacrifice of a sin-offering. The flesh of the ordinary sin-offering

[1] xiii. 8.

might be eaten by the priests alone. But the flesh of the great sin-offering of the day of atonement, whose blood was taken into the holy of holies by the high priest, could not be eaten by the priests or even by the high priest, it was burned without the camp. Jesus as the great sin-offering suffered without the gate of the city. This sin-offering was not only a sin-offering, but also a great sacrifice of the new covenant. As a sin-offering the blood of Jesus was taken by him into the heavenly holy of holies to remain as the perpetual purification on the propitiatory of the throne of grace. As the covenant sacrifice his flesh ever abides on the altar-table of the Church in the form of bread, to provide his people with the living and transforming food, the nourishment of sanctification and of everlasting life. The blood also is given to them in the form of the cup of wine, to purify their hearts and consciences, to consecrate and sanctify them with the energies of new and holy life.

Christians are also to suffer outside the camp, as did their Master; and they seek the abiding city in heaven, whither they are to follow him in death.

The epistle concludes with a benediction which contains important Messianic elements.

> Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, *even* our Lord Jesus, make you perfect in every good thing to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom *be* the glory unto the ages of the ages. Amen. (Hebrews xiii. 20, 21.)

Jesus is the great shepherd of the sheep. His people constitute his flock.[1] He died for the flock. But God

[1] See *The Messiah of the Gospels*, pp. 225, 284, 314.

brought him from the dead and raised him up to his royal throne to continue his work as shepherd in a living and eternal ministry. He rose from the dead with the blood of an eternal covenant. His blood became the blood of the new covenant in place of the blood of the old covenant.[1] This covenant was a new covenant and also an eternal covenant. It involves a work of perfecting the flock. This work is carried on through the Shepherd by God Himself until His holy will and entire good pleasure are altogether accomplished.

[1] Ex. xxiv. See *The Messiah of the Gospels*, pp. 120, 332.

CHAPTER IX.

THE MESSIAH OF THE APOCALYPSE OF JOHN.

THE Apocalypse of John has been from the earliest times the most doubtful writing in the New Testament. Pious bishops, theologians, and reformers have either denied its canonicity or have expressed grave doubts whether it ought to be included in the canon of Holy Scripture. It is also the most difficult writing in the New Testament. Numberless works have been written upon it, chiefly commentaries or expositions of its visions in the light of Christian history. Some have endeavored to trace in them the consecutive history of Christianity; others a series of events leading on to the destruction of heathen Rome and a glorious period of Christianity thereafter. Others have followed Augustine in his theory of recapitulation, and have seen in the visions several variations of the same essential theme. After all, the general opinion among scholars has been that the key of the Apocalypse has not yet been found.

The many modern attempts of scholars of the highest rank to solve the problems of the Apocalypse on the basis of these several theories having failed, critics, in recent years, have been led to question the integrity of the Apocalypse, and to seek a solution of its mysteries by resolving it into a number of original documents which were eventually combined in their present form by an editor. The first to undertake this task was Daniel

Völter in 1882.[1] His effort was crude and ill-considered and did not gain much support. Weizsäcker stated his documentary theory of the Apocalypse in 1886,[2] and distributed the material at different dates from 64 A.D. until the close of the century. In the same year Eberhard Vischer, a student of Adolf Harnack, proposed the theory that the Apocalypse is essentially a Jewish Apocalypse which was translated, edited, and enlarged by a Christian author.[3] Vischer made the analysis with considerable skill, and succeeded in gaining the consent of Harnack, Schürer, Dillmann, and many other of the best critics of Europe to his theory. He pointed out a number of very important facts which had been overlooked by former writers, which put the question of the composition and arrangement of the Apocalypse in an entirely new light. I gave his theory a very careful review in 1887,[4] and applied to it the principles of the Higher Criticism with the result that I could not accept it. The evidences he presented seemed to me insufficient, and many objections to his analysis seemed insuperable. Völter, spurred by the success of Vischer, continued his studies, at first in a polemic against the theory of Vischer,[5] and finally in a systematic work which is a monument of industry, critical acumen, and learning.[6]

Independently of Vischer, and in the same year, Weyland, in Holland, published an analysis of the Apocalypse ;[7] and later elaborated it in a learned work.[8]

[1] *Die Entstehung der Apokalypse*, 2te Aufl., 1885.

[2] *Das apostolische Zeitalter*, 2te Aufl., 1892.

[3] *Die Offenbarung Jahannes eine jüdische Apokalypse*, 1886.

[4] See *Presbyterian Review*, Jan., 1888.

[5] *Die Offenbarung Johannes keine ursprüngliche jüdische Apokalypse*, 1886.

[6] *Das Problem der Apokalypse*, 1893.

[7] *Compilatie-en Omwerkings-Hypothesen toegepast op de Apokalypse van Johannes*, Theologische Studien, 1886, pp. 454–470.

[8] *Omwerkings-en Compilatie-Hypothesen*, 1888.

Weyland found two Jewish apocalypses: the one of the time of Nero, consisting essentially of the Visions of the Seals, Trumpets, and Bowls; the other of the time of Titus, consisting essentially of the War with the Beasts; which were taken up by a Christian author in the time of Trajan into his Apocalypse of the seven Epistles. Pfleiderer,[1] Sabatier,[2] and Schön,[3] adopted the documentary hypothesis in various forms. In 1889 a fresh contribution of great value was made by Spitta;[4] and he was soon followed by Erbes,[5] in another original investigation and analysis. The documentary theory has also been adopted by Holtzmann,[6] Jülicher,[7] Krüger,[8] and others—indeed, the great majority of recent writers upon the Apocalypse. The most elaborate work upon the Apocalypse has been done by the German scholar Spitta and the Dutch scholar Völter. Spitta finds in the Vision of the Trumpets and other related material, a Jewish Apocalypse of the time of Pompey (J^1); in the Vision of the Bowls and its kindred matter, another Jewish Apocalypse of the time of Caligula (J^2); a Christian Apocalypse written by John Mark in the year 60 A.D., consisting in the main of the Visions of the Epistles and the Seals (U); and a final redactor at the close of the first century or the beginning of the second century. His scheme, therefore, is essentially based on the division of the three Sevens, the Trumpets, Bowls, and Seals.

The analysis of Völter is still more elaborate. He

[1] *Das Urchristentum*, 1887.

[2] *Les origines littéraires et la composition de l'Apocalypse de St. Jean*, 1887.

[3] *L'Origine de l'Apocalypse de St. Jean*, 1887.

[4] *Die Offenbarung des Johannes untersucht*, 1889.

[5] *Die Offenbarung Johannes kritisch untersucht*, 1891.

[6] *Hand-Commentar*, iv., s. 260 *seq.*

[7] *Einleitung in das Neue Testament*, 1894, s. 181.

[8] *Geschichte des altchristlichen Literatur*, 1894, s. 22.

seeks to show that the original Apocalypse, consisting chiefly of the two Sevens, the Seals, and the Trumpets, was written in Hebrew in the land of Palestine about the year A.D. 62. This was enlarged by additions written in the years A.D. 68 and 70, beginning with the Vision, x. 1–10, and including the description of the harlot city and its destruction, xvii.–xix. 4. In the reign of Titus a new edition was issued with new material, which came from the hand of Cerinthus, beginning with the Vision of Mother Israel and the Dragon, xii. 1–10, and embracing the advent of the Messiah and the passages grouped about the Millennium, xix. 11–xxi. 8. In the reign of Domitian another edition was issued with numerous additions, including especially the war with the Beasts, xii. 12–xiii., xiv. 9–12, the Vision of the Bowls, xv.–xvi., and the new Jerusalem, xxi. 9–xxii. 3. These were written in Greek. Another enlarged edition was issued in the time of Trajan, which consisted chiefly of editorial additions. The last edition in its present form dates from the time of Hadrian, about 130 A.D., and includes the seven Epistles and final editorial notes.

The critics differ in their combinations of the material which they analyze, and in their theories as to date, authorship, and circumstances of composition; but they agree quite closely in the places where they find editorial seams and interpolations. This situation is unavoidable at the present stage of the analysis. Every critic must either acquiesce in the views of some other critic, or by comparing their views form a compromise theory, or else make an analysis of his own. The entire problem can be solved only by the co-working of many critics and their careful testing, verification, or condemnation of the tentative theories of their colleagues and predecessors.

Völter and Spitta agree (1) in making the Vision of the seven Epistles the essential part of the last of the original documents; (2) in finding the beginning of a second original document in chapter x.; (3) in making the Vision of the Trumpets the backbone of another Apocalypse than the two just mentioned. Spitta divides the other material of the Apocalypse among these three originals, but Völter makes a more elaborate analysis. Accordingly they differ in that: (1) Spitta attaches the Vision of the Seals to the Vision of the Epistles, whereas Völter attaches the Vision of the Seals to the Vision of the Trumpets; (2) Spitta attaches the War with the Dragon and the Beasts to the Vision of the Trumpets (J^1), whereas Völter begins his third Apocalypse with the Vision of the Dragon, xii. 1–10, and his fourth with the Vision of the Beasts, xii. 12–xiii.; (3) Spitta attaches the Vision of the Bowls to his second Jewish Apocalypse (J^2), whereas Völter attaches it to the Vision of the Beasts. There are many minor agreements and disagreements between these two chief critics of the Apocalypse. But the most essential features have been mentioned. These agreements and disagreements, especially when compared with the criticisms of other scholars, lead us to suspect that the criticism has not gone far enough to solve the problem.

In the final revision of my study of the Messianic idea of the Apocalypse, I was obliged to re-examine the text of the Apocalypse in view of the documentary hypothesis and to consider the literary facts which have been brought to light by so many recent critics. I found myself gradually yielding to the evidence for the documentary hypothesis, and at last I was obliged to adopt it. I could not rest content with the analysis as given by any of the critics above mentioned, because of evi-

dent faults in their analyses. I was obliged to apply the principles and methods which I have been accustomed to apply in the Higher Criticism of the Old Testament and of the Gospels, and to make a fresh study of the phenomena for myself. I do not see my way through all the mazes of this intricate question; but I have used the researches of my predecessors with caution and criticism and at the same time with grateful recognition, in order if possible to make some little improvement upon them. I cannot flatter myself that I have succeeded in all respects, but it seems to me that I have a contribution to make towards the solution of the problem.

I was withheld from accepting the documentary theory of the Apocalypse by the unity which I have always found in the book. In adopting the documentary hypothesis, I hold it in entire consistency with that unity. The unity is the work of the final editor. His work reminds me of that of the great prophet of the exile, who according to the theory which I proposed some years ago[1] made a prophecy of remarkable symmetry on the numerical scheme of division of three times three parts with refrains, out of three different groups of material, two of which had symmetry and refrains of their own. So the final editor of the Apocalypse uses a number of apocalypses in whole or in part, each having its own original literary organism, and combines them in a series of seven Visions with seven scenes in each Vision, the whole introduced by a prologue and concluded by an epilogue. Again, just as the great prophet of the exile distributes his earlier prophecy, in the trimeter movement of Hebrew poetry, and min-

[1] See *Messianic Prophecy*, pp. 338 *seq.*

gles its various parts with the various parts of his later prophecy, in the pentameter movement, and appends thereto other earlier and later prophecies, just so the author of the Apocalypse of John has transposed parts of the different original apocalypses, has pushed the beginning of some of them into the midst of others of them, and so rearranged the whole material as best to suit the symmetry he was aiming to produce.

It is impracticable in a volume like this, which has to do with the Messianic idea of the Apocalypse rather than with its literary forms, to go deeply into the subject of its analysis and composition. I can only state the results which I have reached and some of the reasons therefor.

Four of the Visions[1] of the Apocalypse are marked off from the other three by distinct groups of sevens, seven epistles, seven seals, seven trumpets, and seven bowls. The book in its present form has seven Visions of seven scenes. How is it that an author who made so much of this holy number in four Visions, did not use it in the three other Visions, if he was the author of them all?

This suggests a documentary difference in these two sets of Visions. The suggestion is reinforced by the fact that the first of the Visions without the groups of seven distinct objects begins in chapter xii. with the scene of the birth of the Messiah from mother Israel. This seems to go back to a much earlier time than the first scene of the Epistles, which begins with a Christophany of the enthroned Messiah; or than the earlier scenes of the Seals, which present the theophany of the throne of God and the ascension of the Messiah: or

[1] In all my work upon the Apocalypse I shall use Vision for one or more of the seven Visions of the Apocalypse in its present form. I shall use apocalypse for the original documents which underlie the present Apocalypse.

than the first scene of the Trumpets, which begins with the offering of incense with the prayers of the martyrs. Furthermore the theme of the set of Visions, the War with the Dragon and the Beasts, which begins with this twelfth chapter, is essentially different from that of the previous Visions.

Limiting ourselves to the first three Visions, we find that the Vision of the seven Epistles has an introductory Christophany and a series of seven epistles, and thus seems to be complete in itself. It lacks only its conclusion if it originally was an independent document.[1] The Vision of the seven Seals has an introductory Theophany and a Christophany and six seals. Between the sixth Seal and the seventh are two scenes (chapter vii.) which are not introduced by the opening of seals and are usually regarded as episodes. The opening of the seventh seal is seen, but no event transpires.

Thus two questions arise. Are the two episodes original to the Vision of the Seals, or have they been appended thereto by a later editor? What has become of the scene that originally followed the opening of the seventh seal? Has it been omitted in the final edition of the Apocalypse, or has it been displaced and may it be found elsewhere? The Vision of the Seven Trumpets begins rather abruptly[2] with a scene of angels in the temple, viii. 2–6; but there is no Theophany and no Christophany to introduce it. The Six Trumpets follow in regular order, viii. 7–ix. After the sixth trumpet two scenes appear in x.–xi. 13, which are not announced by trumpets, then the seventh trumpet follows with its scene, xi. 14–19. The question accordingly arises whether these two scenes between the sixth

[1] This we may find in xxi. 5*b*, 7*a*; xxii. 16–17. See p. 459.

[2] καὶ.

and seventh trumpets were original to the Vision, or whether they have been appended from another source by an editor. A further question springs out of the others, whether these three visions all belong to one Apocalypse, or whether they are three separate apocalypses, or whether we may combine any two of them.

The first question to be considered is with regard to the episodes. If we take the Visions of the Epistles and the Bowls as guides, these episodes had no place in the original Visions of the Seals and the Trumpets, for those Visions have no episodes.[1] Furthermore, the number seven as given in seven seals and seven trumpets would seem to imply that with the seventh seal and the seventh trumpet the Visions essentially attained their end, and that nothing would remain to their completeness but concluding scenes in general proportion to the opening scenes. The insertion of the two episodes forces the grouping of the four seals and the four trumpets into one scene each, in order to conform to the symmetry of the seven scenes in each Vision. This looks as if there was a different scheme in the original of these Visions from that followed in the present scheme of our Apocalypse. An examination of these episodes strengthens this supposition.

In chapter x. there is a Christophany, with a little book and a commission to a prophet. This was doubtless originally the beginning of a Vision, just as the Visions of the Epistles and the Seals begin with Christophanies. It cannot be in its original place between

[1] The situation in the Apocalypse in its present form is that two of the Visions of the sevens have episodes, two of them not. We shall see later on (see pp. 415, 420) that in all probability the Seals and the Trumpets were earlier than the Bowls and the Epistles, and that the Bowls presuppose the Seals and the Trumpets, and were modelled after them. How is it then that the episodes were omitted from the later Vision if they were in the earlier Visions ?

the sixth and the seventh trumpet. It seems to have been woven into a scene which belonged to the Vision of the Trumpets; namely, a scene of an angel with a proclamation and a series of seven thunders which are not developed. If these two different elements are separated the meaning of both becomes more evident.[1] The second of these episodes, chapter xi.1–13, is seen to be the natural continuation of the Christophany in chapter x., and to have no original connection with the Vision of the Trumpets.

The two episodes of chapter vii. are more difficult. There is a lack of harmony between the two. The scene of the four angels of the winds and the angel sealing the 144,000 of the tribes of Israel, is entirely different from anything whatever in the Vision of the Seals. There is a Jewish particularism in it which is in striking contrast with the universality both of the previous context of the Seals and with the following context of the second episode of the Seals. These four angels of the winds never do what they are restrained from doing for a season. Their time for action never comes, so far as this apocalypse is concerned. It is evident, therefore, that this scene did not originally belong to this Vision, but was originally connected with another Vision.[2]

There is another scene of the 144,000 in chapter xiv. 1–5. This scene is entirely harmonious to the Vision of the Seals, and also to the second episode of the Seals in vii. 9–17. It seems to me that this scene has been pushed out of its original place, and that the scene of vii. 1–8 has been substituted for it.[3] But even after this

[1] See p. 310.

[2] See p. 372.

[3] A reason for the transfer may possibly be found in the fact that the editor might naturally think that the sealing of 144,000 Israelites ought to precede the 144,000 assembled about the Lamb, who are apparently from all nations.

transfer has been made, and xiv. 1–5 and vii. 9–17 are seen to fit into each other, it is altogether probable that they are not in their original position in the Vision of the Seals.[1]

The next question which arises is, what has become of the original scene of the seventh seal. Spitta finds it in the previous context, and thinks that the statement as to the seventh seal originally preceded vii. 9–17. If that were so, there would be little difficulty in regarding xiv. 1–5 as also a part of the scene of the seventh trumpet. But this solution is too easy. It does not give us what we are led to expect at the opening of the seventh seal. It is much more probable that we shall find the missing scene later on in the book, for the reason that the final author of the Apocalypse saw that the time had not come at the opening of the seventh seal[2] in his scheme of the Apocalypse for the final scene to be given.

The question now confronts us, as to the relation of these three Visions in their original form. Völter combines the second and third, and regards the first as later and originally independent. Spitta combines the first and second, and regards them as later than the third. It seems to me that they were originally three independent Visions; but that they were edited and issued together, before they were incorporated in the present apocalypse.

The Vision of the seven Epistles has an independent title i. 9. The other two Visions have no titles preserved. But the salutation i. 4–6 includes the Vision of the Seals with the Vision of the Epistles. It is probable that the Vision of the Trumpets was preceded by i. 7–8,

[1] See p. 411.

[2] See p. 409.

and that this preface of the trumpets was united with i. 4–6, when the three sevens were edited in one writing. It is probable that at the time of the issue of this edition of the Apocalypse, the section xiv. 1–5, and other sections now included in the material of the second part of the Apocalypse, were appended before the conclusion of the Visions of the Epistles, xxii. 16–17, and the Trumpets, xxii. 10–15, which are welded together in the Epilogue,[1] and the Greeting xxii. 21 of the Vision of the Seals.

A critical study of the second part of the Apocalypse makes it plain that this is also composite. Interposed between the fourth and sixth Visions is a fifth Vision, xv.–xvi., which resembles the first three Visions in that it gives a series of seven bowls. This Vision has an introductory scene of the victors singing the song of Moses. The sea here reminds us of the sea before the throne in the Vision of the Seals, and is doubtless conceived as the same place.[2] The seven angels with the bowls pour out their plagues in regular order without interruption. This Vision thus seems complete in itself, like the Vision of the Epistles; and has not the episodes of the Visions of the Seals and the Trumpets. We are, however, confronted with two very remarkable supplements to this Vision. The one of them is the vision of the harlot city, chapter xvii., the other the vision of the holy Jerusalem, xxi. 9 *seq.*, both of which were seen in the ecstatic state under similar circumstances, the prophet being shown the cities by one of the seven angels with the seven bowls. It seems to be evident that these two scenes, the one the antithesis of the other, the only two seen under these circumstances with the direction of one of the angels with the bowls, originally belonged together and that they

[1] See p. 388.

[2] iv. 6.

have been separated by a later editor who wished to bring together all the scenes relating to Babylon in one place, and those relating to the new Jerusalem in another place. There are reasons for supposing that they have both been combined with editorial material from other sources, however difficult it may be to separate them from that material.

Two questions now arise: 1. Did this Vision of the Bowls originally stand by itself, was it an original part of the Visions of the second part of the Apocalypse, or was it edited with the three Visions of the first part of the Apocalypse? 2. Were the scenes of the cities an original part of the Vision of the Bowls, or a later addition to it? The latter question should be considered first. There does not appear in the Vision of the Bowls any preparation for the vision of these two cities. The Vision reaches its natural end with the seventh bowl. And yet it is not reasonable to suppose that the redactor would have inserted the prefatory reference to the angel of the bowl even in xvii. 1, still less in xxi. 9, unless these scenes originally belonged to that apocalypse. It seems, therefore, that the Vision of the Bowls had appended to it these two visions of the cities while it existed apart as an independent document.

The Vision of the Bowls in its present position has undoubted connection with the Vision of the Beasts which precedes it. But the references to the Vision of the Beasts may all be explained as editorial notes to adapt it to its present position. It is not so easy to explain the references to the Visions of the Seals and of the Trumpets; for there was no reason for an editor to make them while this Vision was in its present position. They seem to imply a previous connection with the Visions of the Seals and Trumpets. There can be no doubt that

the seven bowls run along in remarkable parallelism with the seven trumpets. This raises the question whether one of them was written with the other vision in view; and if so, which of the two was earlier, or whether both of these Visions may not depend upon a lost original. The latter is the view strongly advocated by Spitta.[1]

In that the Vision of the Bowls opens with a scene of the victors upon the sea of glass, the question arises where is the corresponding scene at the beginning of the Vision of the Trumpets? It is probable that Spitta is correct in finding it in vii. 1–8, which has been thrust into the Vision of the Seals before the seventh seal. The conclusion of the Vision of the Bowls is probably to be found in xxii. 6–9.

The fourth Vision gives a series of scenes of the war of the Messiah with the dragon and the beasts. This extends, with few editorial interpolations, through chapters xii. and xiii. Chapter xiv. is one of the seams of the Apocalypse and is difficult of analysis, as all critics recognize. It has been shown that xiv. 1–5 belonged originally to the Vision of the Seals. This leaves us with a series of three angels in xiv. 6–13. The angel of verse 8 is nothing more than an extract from xviii. 1–2,[2] which begins the full description of the destruction of Babylon. If, however, the Vision of the Bowls, xv.–xvii., is regarded as an originally independent Vision, xviii. would immediately follow xiv. It is probable, as we shall see, that xiv. 14–20 is also out of place. If we suppose that the Vision of the Bowls at one time immediately followed the Vision of the Trumpets and that the Visions of the Dragon and the Beasts has been inserted, then we are not surprised to find that xiv. 14–20

[1] *l. c.*, s. 170 *seq.*

[2] See p. 329.

originally belonged to the Vision of the Trumpets. It is altogether probable, therefore, that originally xviii. closely followed xiii. and preceded the section xiv. 8–13, that verse 8 is a relict of its original place, and that this group of verses has been adapted by these editorial changes to the situation involved.

The section xiv. 14–20 is the only passage in the Apocalypse to which i. 7 directly points. It does not present any internal evidence of connection with the war with the beasts. It is a judgment scene of a different character. It is probable, therefore, that it is the continuation of the scene of the seventh trumpet, xi. 14, 15*a*, 19. We shall also find that the angel of xiv. 6–7 belongs to the same Vision, and was originally immediately before xiv. 14.

Chapter xix. is another seam in which various elements are combined. Verses 1–10 bring in again the Lamb and the elders and the heavenly song, and show a remarkable connection with the apocalypse of the Seals. There is also a still more remarkable connection between this section and the apocalypse of the Bowls, which forces to the conclusion that it is the transition scene between the judgment upon the harlot city and the advent of the bridal city. The resemblances to the apocalypse of the Seals are so many, and so essential to the scene that they cannot be regarded as editorial interpolations. They give important evidence in addition to other evidences which pervade this apocalypse, that the author of the apocalypse of the Bowls wrote it with the apocalypse of the Seals in view.

Chapter xix. 11–21 continues the Vision of the War with the Beasts and brings it to an appropriate end in the victory of the Messiah and the casting of the beast into the lake of fire.

Chapter xx. is usually regarded as the continuation of chapter xix.; but it goes back to the dragon who last appeared in chapter xii., and who apparently had no part in the subsequent chapters.[1] This apocalypse then continues through chapter xx. Chapter xxi. is also composite, as we have already seen. After we have taken out xxi. 9–15 which goes with the Vision of the Bowls, there is still a variety of material. The measurement of the city, xxi. 15, would be the antithesis to the measurement of the temple, xi. 1. It might be supposed that these two pieces originally belonged together. But xxi. 18–21 is a description of the bridal city of the apocalypse of the Dragon, xxi. 2, and in xxi. 16–17 the two descriptions are entwined in a seam; xxi. 9–15 is a continuation of the bridal announced in xix. 8, between which and the conclusion, xix. 9–10, it originally belonged.

We have already seen that a separate apocalypse began with x. 1*b*–2, 8–11, and continued through xi. 1–13. Was this an independent apocalypse, or has it a continuation in our present apocalypse? If I am right in the conjecture that xx. originally followed xii. 17, then we would find the continuation of xi. 1–13 in the War with the Beasts, xii. 18–xiii.; the series of angels, xiv. 8= xviii.; xiv. 9–13; the Advent, xix. 11–21; and this apocalypse is singularly complete.

The question now arises as to xxii. 1–5, whether it continues the description of the new Jerusalem of the apocalypse of the Bowls, or the apocalypse of the Dragon. This is not easy to decide. Internal evidence favors the opinion that it continues the description of them both, and we are obliged to analyze the seam into its two constituent parts.[2]

[1] The statements, xiii. 2, 4; xvi. 13, are evidently editorial. See pp. 320, 421.
[2] See p. 365.

The descriptions of the holy city having been removed and assigned to their place in the several original apocalypses, there remains nothing but the several conclusions of the original apocalypses which have been welded together in xxi. 3–8; xxii. 6–21.[1] The conclusion of the apocalypse of the Dragon is probably to be found in xxi. 3–5*a*. The remainder is composite: xxi. 5*b*, 7*a*; xxii. 16–17, seem to belong to the apocalypse of the Epistles; and xxi. 6, 7*b*–8; xxii. 10–15 to the apocalypse of the Trumpets; xxii. 6–9 to the apocalypse of the Bowls; xxii. 21 to the apocalypse of the Seals; and xxii. 18–20 to the final redactor.

It is noteworthy that the interpreting angel does not appear in the Vision of the Epistles to the seven churches, or in the greeting, i. 4–6; but in the Vision of the Seals one of the elders interprets, and in the Vision of the Bowls one of the angels with the bowls. This latter circumstance corresponds with the statement in the Prologue, i. 1–3, in the section xix. 9–10, and in the Epilogue, xxii. 6–9.

The final author, who used the material above described and arranged it in its present symmetrical form of seven Visions with seven scenes each, is responsible for a considerable amount of editorial work, especially in the many seams and explanatory statements which constantly appear in the book. The editors of the other editions also contributed explanatory remarks and seams.

If the view taken of the Apocalypse is correct in general, however faulty it may be in details, the Apocalypse,

[1] The analysis here is exceedingly difficult. The hand of the editor is evident throughout. Even where the analysis has been made with some confidence, the part assigned to an original apocalypse is not altogether in its original form. It has been modified and adapted to its present situation. It is necessary for the completeness of our study to make the effort to analyze; and yet the result is not as satisfactory as we could wish and may easily be criticised.

as we now have it, is a collection of apocalypses of different dates issued in several successive editions. This will in a measure reconcile the marked evidences of an early date in several places in the Apocalypse with the tradition in the early church as to its later date in the time of Domitian, and also some marked evidences of a still later date. In the main these apocalypses come from an early date prior to the destruction of Jerusalem. Spitta dates two of his original apocalypses too early because of his theory that they are Jewish. Völter dates his original apocalypses too late. But both agree that the Apocalypse in its present form cannot be earlier than the close of the first Christian century. It seems also to be evident from the later studies of the book that several of these apocalypses were written in Hebrew, the language of the pseudepigraphical apocalypses, the holy language of prophecy ; and for the most part at least in the parallelisms and measures of Hebrew poetry. It is doubtful whether any of the original documents were written in Greek. That which shows the least evidence of a Hebrew original is the apocalypse of the Epistles. The greater portion of the citations in the Apocalypse are nearer to the Massoretic text than to the LXX, and it is quite possible that those which seem to agree with the LXX have come from the Aramaic Targum used in the worship of the synagogue, and so familiar to every Palestinian, rather than from the LXX itself.

The traditional author of the Apocalypse is the apostle John. The original apocalypses of the Epistles, the Seals, and the Bowls claim in either prologue or epilogue to be from a prophet John speaking in the first person to the churches. The introduction to the Apocalypse in its present form, probably from the last editor,

ascribes the Apocalypse as a whole to the same John, but speaks of him in the third person. This John is spoken of as a prophet and not as an apostle. This does not favor apostolic authorship. However, it was more important that the author of the Apocalypse should be called a prophet than that he should be called an apostle, because of the prophetic contents of the book. So far as the book is concerned the author, if he were an apostle, would sink his apostolic in his prophetic character. At the same time, the candid scholar will admit that so far as the Apocalypse itself is concerned it gives no direct evidence of apostolic origin. On the other hand, it is noteworthy that the Apocalypse describes a number of Christophanies and Theophanies. All the Christophanies and Theophanies of the New Testament, with the exception of that to Stephen,[1] were granted to apostles; to James, Peter, and John in the Gospels,[2] to Peter and Paul in the book of Acts and the Epistles,[3] and to others only in the company of apostles.[4] The Christophanies of the Apocalypse transcend any of those reported elsewhere in the New Testament, and two of them give commissions to the prophet. What other John than the apostle could have received them? Moreover, if the tradition is correct that John the apostle spent the latter part of his life in the province of Asia, we seem compelled to suppose either that the John of these apocalypses was the apostle or some one must have used his name as a pseudonym; for no other John could have gained such a prominence as to have been thought of in his presence as so addressing the churches of Asia as is done in this

[1] Acts vii. 55-56. See p. 69.
[2] See *The Messiah of the Gospels*, p. 100.
[3] See pp. 38, 70, 103.
[4] *The Messiah of the Gospels*, p. 252.

Apocalypse without leaving more distinct traces in history than appear in the so-called presbyter John. It seems to me therefore that we must think of the apostle John as the author of the apocalypse of the Epistles to the seven churches and of the apocalypses of the Seals and the Bowls, and all matter related thereto. Whether he is the author of other parts of the book is more doubtful. It is improbable that he was the author of the earlier Visions of the Beasts and the Dragon, or that the final edition came from his hands. It matters little who was the final editor. The book is no more inspired or canonical if the apostle wrote it than if John Mark wrote it, or the so-called presbyter John, or any other John, or any other person. The prophets of the apostolic age were no less inspired and authoritative in their utterances than the apostles, and the most of these, like their brethren in the Old Testament, have not left their names to history. The Church has recognized the Apocalypse as a holy book of God because of its holy contents, and in her judgment of it the Church has made no error.

It has been a difficult question to decide whether to discuss the Apocalypse in its present form, or treat of the several original documents each by itself. There are advantages in each method, as I have seen by trying them both. But I finally decided upon the latter method as best suited to show the different Messianic conceptions in these several apocalypses and to trace the development of the Messianic idea.[1] I shall be obliged to consider the final Prologue and Epilogue in this chapter. The earlier prologues and epilogues will be considered in connection with the apocalypses to

[1] Those who cannot follow me in my analysis can hardly fail to see that the Messianic idea of the Apocalypse comes out more distinctly in my method.

which they seem originally to have belonged. There are different and distinct conceptions of the Messiah in the several apocalypses. The earliest of the apocalypses seems to me to be the apocalypse of the Beasts which presents the conception of the Messiah of Psalm cx., and which seems to have been composed in the reign of Caligula. The second of the apocalypses was the apocalypse of the Dragon, which cannot be much later in time. It presents the Messiah of Psalm ii. These apocalypses were possibly combined before they were incorporated with the apocalypses of the Sevens. But I cannot see any decided evidence of it.

The earliest of the apocalypses of the Sevens seems to be that of the Trumpets, whose Messiah is the Son of Man on the clouds of the apocalypses of Daniel and of Enoch. I do not see any clear evidence of date. The next of these was the apocalypse of the Seals. The Messiah of this Vision is the Lion of Judah, and the Lamb who purchased men by his blood. The apocalypse of the Bowls presupposes both the apocalypse of the Trumpets and the apocalypse of the Seals, and must be somewhat later. Its Messiah is the Lamb, but especially as the husband of the holy city, his bride. In its original form it seems to date from the reign of Galba. But an editorial note implies the reign of Vespasian, and still another the reign of Domitian.[1]

The apocalypse of the Epistles seems to have been the last of the series. There is no clear evidence of date. It cannot be earlier than Nero. It may be as late as Domitian. The four apocalypses of the Sevens were probably combined before the other two were united with them. The final editing must have been

[1] See p. 427.

near the close of the first century or early in the second century.

The following table presents the view of the original apocalypses and of their several editions upon which the discussion of the Messianic idea of the Apocalypse will be based. The editorial notes do not appear in the table. They will appear in the detailed study of the text:

TABLE OF THE ORIGINAL DOCUMENTS OF THE APOCALYPSE.

IV. Edition.

III. Edition.

II. Edition.

I. Edition.

1. EPISTLES.	2. SEALS.	3. TRUMPETS	4. BOWLS.	5. BEASTS.	6. DRAGON.	REDACTOR.
i. 9	i. 4-6	i. 7-8				i. 1-3
i. 10-iii.	iv.-vi.					
		vii. 1-8				
	viii. 1	viii. 2-ix.				
		x. 1a		x. 1b-2		
		x. 3-7		x. 8-11		
	xi. 15b-18	xi. 14-15a		xi. 1-13		
		xi. 19			xii. 1-17	
				xii. 18		
				xiii.		
	xiv. 1-5	xiv. 6-7		xiv. 8-13		
	vii. 9-17	xiv. 14-20				
			xv.-xvii.	xviii.		
			xix. 1-8	xix. 11-21	xx.	
					xxi. 1-2	
			xxi. 9-15		xxi. 16a, c	
			xxi. 16b, 17			
			xxi 22-27		xxi. 18-21	
			xxii. 1-2		xxii. 3-5	
xxi. 5b, 7a		xxi. 6, 7b-8			xxi. 3-5a	
			(xix. 9-10)			
xxii. 16-17	xxii. 21	xxii. 10-15	xxii. 6-9			xxii. 18-20

and many notes throughout.

THE TIME IS AT HAND.

§ 63. *Jesus the Messiah gives an apocalypse by an angel to the prophet John of things which must shortly come to pass. The time is at hand. The Lord Jesus will come quickly.*

THE PROLOGUE.[1]

The Revelation of Jesus Christ, which God gave him to shew unto his servants, the things which must shortly come to pass: and he sent and signified *it* by his angel unto his servant John; who bare witness of the word of God, and of the testimony of Jesus Christ, of all things that he saw.

Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things which are written therein: for the time is at hand. (Rev. i. 1–3.)

The general title, verses 1–3, describes the book as an apocalypse given by the Messiah to a servant or prophet named John. It was given through an angel.[2] Its contents should be considered from the point of view of the apocalyptic literature of the Bible and the Pseudepigrapha. Its theme is "the things which must shortly come to pass,"[3] "for the time is at hand."[4] In these expressions we recognize the familiar words of Jesus and

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[1] Vischer ascribes the Prologue to the Christian author. Völter divides it among three authors; verses 4–6 is assigned to his earliest author, verses 7–8 to his fifth author, verses 1–3 to his sixth or last author. He finds several interpolations also. Spitta divides it among two authors; verses 4–6 coming from his Christian author, and verses 1–3, 7–8 from the redactor.

[2] An interpreting angel appears in the book. But most of the visions are seen by the prophet without such interpretation. This statement seems to imply a different conception of the mode of the apocalypse from that which prevails in the body of the book. This angel appears in xvii. 1, 7, 15; xxi. 9; xxii. 1; in the visions of the harlot city and the new Jerusalem, supplementary to the Vision of the bowls; in xix. 10, xxii. 6, 8, in the epilogue of the bowls; and xxii. 16 seems to be an epilogue in antithesis to i. 1. It is possible, therefore, that this interpreting angel is characteristic of the Vision of the bowls only.

[3] *ἐν τάχει*, i. 1, comp. xxii. 6. [4] *ἐγγύς*, i. 3, comp. xxii. 10*b*.

his apostles. The author has the same point of view as the Christian writers who have gone before him. The Advent is impending, and his theme is the things of that Day and those connected closely with it: the End and not the history prior to the End.

The purpose of the book, as set forth in the Prologue, is to unfold more fully and clearly the apocalypse of Jesus, to make known what could not be known before the death, resurrection, and ascension of the Messiah. The Apocalypse of Jesus is the key to the Apocalypse of John and a guide to the interpretation of its mysteries. The Apocalypse of John is the last apocalypse of Jesus; and that is equally true whether it comes from the apostle John or an unknown John, whether it was composed by one author or is a compilation of several apocalypses.

The Epilogue by the final editor is as follows:

THE EPILOGUE.

I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

He which testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus. (Rev. xxii. 18–20.)

In this Epilogue [1] the prophet gives his testimony of warning against any addition to, or subtraction from the

[1] The Epilogue xxii. 6–21 resembles the Prologue in its composite character. Vischer recognizes the Epilogue as from the Christian author; Völter as from the third author, except several interpolations which he thinks were inserted by the last author. Spitta regards verses 3*b*–7 as from the redactor, and verses 8–21 with the exceptions of interpolations and editorial changes as from the Christian author of i. 4–7.

words of his prophecy. He warns that any such action will deprive of a share in the tree of life and the holy city of the seventh Vision, and will incur the plagues of the fifth Vision. He then again uses the words of Jesus, "Yea, I come quickly," and gives his petition that the Messiah may indeed come quickly.

CHAPTER X.

THE MESSIAH OF THE APOCALYPSE OF THE BEASTS.

THE Apocalypse of the Beasts seems to have been composed during the reign of Caligula. Its Messiah is the Messiah of Psalm cx. It begins with a Christophany or Theophany, probably the former, and a commission to the prophet to prophesy bitter things to the nations. This Christophany is interwoven with a scene of the Apocalypse of the Trumpets. Spitta deserves the credit of discovering the composite character of chapter x.[1] Critics had long recognized the two sublime scenes between the sixth and seventh trumpets, x.–xi. 13, as episodes. In any case it would be necessary to treat them by themselves.

THE TWO MARTYRS.

§ 64. *The Messiah appears in Christophany and commissions the prophet to predict bitter things. The outer court of the temple and the holy city will be trodden under foot of the nations for twelve hundred and sixty days; but the temple itself will not fall into their hands. It is measured and conserved by God. Two martyrs testify*

[1] Spitta finds in this scene traces of two distinct Visions, the one verses 2*b*–7, a continuation of chapter ix. of his first Jewish author; the other verses 1*b*–2*a*, 8–11, apart from interpolations and changes, the introduction to the Vision of his second Jewish author. Völter regards the whole chapter as the introduction to his second author whose apocalypse is resumed in chapter xvii. 1*b*-xix. 4.

forty-two months in the great city. The beast makes war with them and slays them, and they lie unburied for two days and a half. They then rise from the dead and ascend into heaven on a cloud. A portion of the city is destroyed by an earthquake, but the remainder turns in repentance unto God.

SCENE I.

(And I saw) one arrayed [1] with a cloud; and the rainbow upon his head,
And his face as the sun, and his feet as pillars of fire;
And he had in his hand a little book open:
And he set his right foot upon the sea, and his left upon the earth.[2]
And a voice [3] from heaven heard I speaking with me,
And saying, Go, take the little book which is open
In the hand of the one [4] standing upon the sea and upon the earth.
And I went [4] and said unto him that he should give me the little book.
And he saith unto me, Take it, and eat it up;
And it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.
And I took the little book out of (his) hand,[4] and ate it up;
And it was in my mouth sweet as honey;
And when I had eaten it, my belly was made bitter.
And they say unto me, Thou must prophesy again
Over many peoples and nations and tongues and kings.
(Rev. x. 1*b*, 2, 8–11.)

A Christophany is seen. So glorious is it that many interpreters, who have not thought of separating the

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[1] The combination of the two visions caused the insertion of the strong angel of the other vision in the text. See p. 382.

[2] The other vision follows in 3–7. See p. 382.

[3] The redactor makes the seam by inserting the article, the relative, and the particle "again."

[4] The redactor inserts "the angel" in these three places.

angel from the text, have yet thought of the Messiah.[1] The Messiah is arrayed in a cloud, the rainbow encircles his head, his face shines like the sun, his feet are like pillars of fire. He takes his stand with one foot on the sea and the other on the earth, and has a little open book in his hand. This reminds us of the advent of Yahweh in theophany in the Apocalypse of Zechariah.[2] The little book with its prophecy the prophet eats as did the ancient prophet Ezekiel,[3] and he has the same experience. He has a sad and bitter message which he is to prophesy over many nations.

This commissioning of the prophet reminds us of the commission in the Vision of the Epistles to the seven churches, as the little book is used in the Old Testament in connection with the commission of the prophets. Does this commission indicate a different prophet from the one commissioned in the Vision of the Epistles? Or is this another and a parallel representation of his prophetic commission?[4]

SCENE II.

And there was given me a reed like unto a rod:
And one said, Rise, and measure the temple of God,
And the altar, and them that worship therein.
And the court which is without the temple leave without,
And measure it not; for it hath been given unto the nations:
And the holy city shall they tread under foot forty and two months.
And I will give unto my two witnesses, and they shall prophesy

[1] So Russell, *Parousia*, p. 417.

[2] Comp. Zech. xiv. 4.

[3] Ezekiel ii. 9–iii. 3.

[4] In either case it does not seem appropriate in its present place in the Apocalypse, except so far as it is made by the final editor into an interlude and a fifth scene of his Vision. The writer is commissioned as a prophet to the nations of the world. This seems inappropriate just before the seventh trumpet. It implies a long continued prophetic ministry for which there is no room in the subsequent scenes of the Vision of the Trumpets.

A thousand two hundred and threescore days, clothed in sackcloth.
These are the two olive trees and the two lamp-stands,
Standing before the Lord of the earth.[1]
And (if any man desireth to hurt them),[2]
Fire proceedeth out of their mouth, and devoureth their enemies:
And if any man shall desire to hurt them, in this manner must he be killed.
These have the authority to shut the heaven,
That it rain not during the days of their prophecy:
And they have authority over the waters to turn them into blood,
And to smite the earth with every plague, as often as they shall desire.
And when they shall have finished their testimony,
The beast (that cometh up out of the abyss)[3] shall make war with them, and overcome them, and kill them.
And their dead bodies *lie* in the street of the great city,
(which spiritually is called Sodom and Egypt, where also their Lord was crucified).[3]
And from among the peoples and tribes and tongues and nations
They look upon their dead bodies three days and a half,
And suffer not their dead bodies to be laid in a tomb.
And they that dwell on the earth rejoice over them, and make merry;
And they shall send gifts one to another;
Because these two prophets tormented them that dwell on the earth.
And the breath of life from God entered into them,
And after three days and a half they stood upon their feet;[4]
And great fear fell upon them which beheld them.
And they heard a great voice from heaven
Saying unto them, Come up hither.
And they went up into heaven in the cloud;

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[1] There is a free use of the original of Zec. iv. 14: "These are the two sons of oil that stand by the Lord of the whole earth." But this verse is an explanation of its context, which describes the olive trees and lamp-stands.

[2] There seems to be dittography here.

[3] The bracketted clauses are editors' explanations. See p. 425.

[4] The translator has combined the two Hebrew lines into one sentence.

And their enemies beheld them.
And in that hour there was a great earthquake,
And the tenth part of the city fell in the earthquake ;[1]
And there were killed men of name,[2] seven thousand :
And the rest were affrighted, and gave glory to the God of heaven. (Rev. xi. 1–13.)

Another earthly scene is now described. This is doubtless a continuation of the apocalypse introduced by the Christophany of the previous chapter. This scene is based upon the vision of Ezekiel's measurement of the temple[3] and the words of the apocalypse of Jesus.[4] The temple of God, the altar, and the worshippers are measured. This leads most interpreters to think of the temple in Jerusalem. This does not suit the context of the Vision of the Trumpets, for the opening scene of the Vision of the Trumpets represents the golden altar as before the throne of God in heaven,[5] and the conclusion presents the temple of God and the ark of the covenant as in heaven.[6] It is indeed the usage of the Apocalypse to speak of the heavenly temple. In this it resembles the Epistle to the Hebrews.[7] So the temple of Ezekiel's vision is not the temple of Palestine, but the holy temple of the latter days.[8] These temples are measured because they are regarded as complete and secure.[9] That

[1] The translator has changed the order of words. "In the earthquake" goes with this clause and not with the following.

[2] The Greek text is *ὀνόματα ἀνθρώπων*. This is a clumsy phrase, not justified by Acts i. 15 ; Rev. iii. 4. It is probable that the original read אנשי שמות, men of name, men of fame. Comp. 1 Chron. v. 24, also Num. xvi. 2. This is certainly well suited to the context.

[3] Ezekiel xl. *seq.* See *Messianic Prophecy*, pp. 284 *seq.*

[4] The *Messiah of the Gospels*, p. 148. [5] viii. 3-5.

[6] xi. 19. [7] See p. 276.

[8] See *Messianic Prophecy*, pp. 479, 480. If, however, this scene comes from a different author we might suppose, with Spitta, that the temple here is the temple of Jerusalem, and that the author of the Apocalypse adapted it to his purpose and interpreted it as the heavenly temple.

[9] See Rev. xxi. 15-17, where the heavenly Jerusalem is measured.

which is not secure and incomplete is not measured. So "the court" is cast out of account in the measurement, for the reason that it is given up to the nations who will tread the holy city under foot forty-two months. The holy city and the court of the temple are viewed as upon earth and as given up to the Gentiles. This is similar to the version of the apocalypse of Jesus as given in Luke. The forty-two months correspond with the times of the Gentiles. The forty-two months are three years and a half, or half a Sabbath year which corresponds with the broken week of Daniel[1] and the shortened time of Jesus.[2] This dominion of the nations over the court of the temple and the holy city is only incidental to the scene of the witnesses.

There are two martyrs. They are described in terms that comprehend several predictions. (*a*) They are the two olive-trees and lamp-stand of Zechariah's vision.[3] These living trees and self-feeding lamp-stands with oil and light represent the priestly and royal offices of the Messiah. These priestly and royal offices may be conceived of as in the priestly kingdom of the martyr church,[4] or as embodied in two individual martyrs. (*b*) The witnesses are also described after the model of Moses and Elijah. Like Moses, they have power over the waters and the earth to smite them with plagues,[5] and, like Elijah, they have power to shut the heaven against rain.[6] These witnesses are represented as prophesying[7]

[1] See *Messianic Prophecy*, p. 426.

[2] See the *Messiah of the Gospels*, p. 149.

[3] Zech. iv. 3, 11–14. See *Messianic Prophecy*, p. 445.

[4] So in the Prologue, Rev. i. 6, and in the Vision of the Seals, v. 10, the redeemed are a kingdom of priests.

[5] Ex. vii.–x. [6] 1 Kings xvii.–xviii.

[7] The verb προφητεύειν is found in the Apocalypse only in the apocalypse of the Beasts x. 11, xi. 3; the noun προφητεία only in this section xi. 6, the Prologue i. 3, the Epilogue xxii. 7, 10, 18, 19, and in xix. 10, a redactor's note.

twelve hundred and sixty days,[1] which is the same as the forty-two months of the times of the Gentiles. These martyrs then represent the martyr Church of the time of affliction of the apocalypses of Jesus, Peter, and Paul and of the seven Epistles.[2] Such a martyr, Antipas, is mentioned in one of these epistles.[3] Are we to think of two historic persons here? This is tempting. Some think of Peter and Paul suffering martyrdom in Rome. Russell[4] argues for James and Peter suffering martyrdom in Jerusalem. We might rather think of James and Stephen. But these do not satisfy the conditions of the representation. How could a Christian think of any other risen Elijah than John the Baptist, whom the Lord himself had named as such?[5] How could any other be thought of as the second Moses than the Messiah himself? How could the royal and priestly offices of the Messiah be distributed, the one to one apostle, the other to another, in view of the Messiah's reservation of royalty and priesthood to himself in his heavenly ministry, and of his giving a universal royal priesthood to his people without any royal or priestly mediators other than himself?

The testimony of these martyrs continues during the whole time of the supremacy of the Gentiles over the holy city. It does not precede the capture of the city by the Romans, but follows it in the times of the Gentiles.[6]

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[1] These times are confined to this passage and to the war of the Beasts xiii. 5, with the exception of xii. 6, which may be an interpolation. But the three times and a half of xii. 14 is evidently its equivalent. This shows a common characteristic of the war of the Beasts with the witnessing of the martyrs, and with other evidences, favors the opinion that the Christophany of chapter x. was the original beginning of this part of the Apocalypse.

[2] See pp. 62, 92. Also *Messiah of the Gospels*, p. 149.

[3] See p. 450. [4] *Parousia*, p. 434. [5] See *Messiah of the Gospels*, p. 178.

[6] *The Messiah of the Gospels*, p. 151.

The interpretation of this vision also depends upon our view of the great city where the witnesses suffered martyrdom. This city bears the names of "Sodom and Egypt," and it is the place where "their Lord was crucified."[1] The last expression together with that of the holy city points to Jerusalem. Egypt and Sodom therefore would be names given to the holy city to indicate that it had become in the eyes of God no longer holy, but as wicked and ripe for destruction as Sodom and Egypt when they were visited with judgments. But these epithets are applied to the city when it is in exactly the same situation as when it was called "holy city." The epithets are therefore in contradiction, and, if the latter is not an interpolation, the cities must be different. They cannot both be Jerusalem. Why then should either city be Jerusalem? If these martyrs testify in Jerusalem after its capture by the Gentiles, the writer must have contemplated a very different state of things from that which appears in history.[2] We have such a heaping up of features that are not altogether harmonious that we are led to suspect that the holy city is not Jerusalem; but the city of the

[1] It is commonly agreed by recent critics that the clause, "where their Lord was crucified," is an interpolation. It is an interpretation which is more confusing than helpful. Vischer thinks that the reference to Sodom and Egypt also comes from a later writer, but Völter denies this. Spitta agrees with Vischer. In this case, the one interpretation is overlaid by a second, neither of them original, and they would represent different editions of the Apocalypse.

[2] This leads Spitta to think of the capture of the holy city by Pompey, and to regard this section as a part of his Jewish Apocalypse of that period. Barth (*Die Enstehungszeit der Offenbarung Johannis*, in *Neue Jahrbücher f. Deutsche Theologie*, 1894, s. 472) endeavors to avoid the difficulty by translating "For it was given unto the nations to tread the holy city under foot." Thus there is no reservation from the nations. This translation is possible, but it does not commend itself. Barth (*l. c.*, s. 474) then interprets the measurement of the temple as a symbol of the conversion of Israel in accordance with Rom. xi. 11 *seq.*

saints, the city of the Church,[1] and that the great city which combines the wickedness of Egypt and Sodom is Rome,[2] which makes war on the Church, whose royal priesthood is represented by the two martyrs. This is confirmed by the statements as to their martyrdom and resurrection. (*a*) The beast makes war upon them and kills them.[3] War and conquest do not suit the conception of two martyr prophets. The beast from the abyss reminds us of the locust devourers from the abyss of the apocalypse of the Trumpets.[4] The abyss is the same place as the Hebrew Abaddon, the Greek Apoleia, and the beast is the Roman emperor who in a subsequent Vision is represented as rising from the abyss after he had died. This is probably another explanatory statement from the Redactor who combined this apocalypse with that of the Bowls. (*b*) The martyrs are slain as the Messiah was slain. But the Messiah was buried for three days. The dead bodies of the two martyrs lie unburied and exposed to humiliation and shame for three days and a half, or half a week. (*c*) After these days they rise from the dead in view of the city and ascend into heaven in the cloud. They rise and ascend

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[1] Compare the "camp of the saints" and "the beloved city" of Rev. xx. 9, which can hardly refer to the Jerusalem of Palestine; but seems to refer to the body of saints conceived as a camp and a city.

[2] So Rome is called "Babylon the great, the mother of the harlots and of the abominations of the earth." Rev. xvii. 5.

[3] This beast seems to presuppose the beast of xvii. 8, whether anticipatory by the same author, as Weiss, *l. c.* s. 186, who thinks it is intentionally mentioned to raise anticipations which were to be gratified later; or a subsequent reference by a later author who used that passage and whose prophecy has been inserted by the redactor in a section prior to that which contains his original, as Völter, *l. c.*, s. 119. It seems to me, however, that, while the beast is original, an explanatory statement has been inserted by the editor, to show that this beast is the same as the beast of the subsequent vision. Spitta, *l. c.*, s. 110, extends the work of the redactor to the beast himself and all that is said about him.

[4] Rev. ix. 1–11.

as the Messiah had risen and ascended. (*d*) The result of their ascension is a judgment upon one-tenth of the city. Seven thousand men of fame are destroyed and there is a conversion of the rest of the people.[1] As the ascension of the Messiah resulted in the conversion of multitudes, so the ascension of the martyrs has the same result. It is possible that the prophet has in view the story of Pentecost, and that he foresees a greater Pentecost after the period of martyrdom has come to an end. These features of witness-bearing, death, and resurrection are attached to individuals from the conditions of the vision, but really the martyrs represent the martyr church as sharing the royal priesthood of the Messiah, and, as endowed with the gifts of prophecy and miracle working, like the great prophets of the Old Covenant. The martyr church carries on the work of the martyr Messiah and passes through the same experience of preaching, rejection, suffering, death, resurrection, ascension, and triumph. The conditions of the problem require that the individuals should in their order prophesy twelve hundred and sixty days, lie dead three days and a half, and then ascend in triumph; but really this is the continual experience of multitudes of martyrs during all this period until the number of martyrs has been completed in accordance with the promise of the fifth seal,[2] the entire time of tribulation has passed, and they have all attained the resurrection to the throne that we see represented in the episode of the sixth seal.[3] The conversion of the city as the result of their ascension is in some respects the most striking feature of this Vision.

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[1] This conception of repentance is based on the story of Nineveh (Jonah iii. 5–10), and seems therefore to point to Rome and the nations rather than to Jerusalem.

[2] Rev. vi. 9–11.

[3] Rev. vii. 9–17.

It reminds us of the wholesale conversion of the Jews after the fulness of the Gentiles has come in.[1] From all this it is clear that in the present context and scope of the prophecy the city cannot be limited to the city of Jerusalem, but expands to the Christian Church which was trodden down by the Gentiles, and that not only in Palestine, but throughout the world. But nations are also regarded as the inhabitants of the city, and there seems to be world-wide rejoicing over the martyrs. The conversion is a conversion of nations on a large scale. We have accordingly to think that the resurrection of the martyrs, bringing about the conversion of the world, represents the passing over of the martyr age of the Church into the age of the supremacy of the Church in the world.[2]

THE WAR OF THE BEASTS.

§ 65. *A wild beast, the Roman empire claiming universal dominion and worship, makes war with the saints for forty-two months and blasphemes God and holy things. He had a deadly wound that was healed. His number is the number of intense deception. This wild beast is aided by another wild beast, a false prophet, who incites men to worship the beast and his image and persecutes the faithful.*

The conflict with the beasts in its present context follows the conflict with the dragon, in two scenes. But we have seen that the material between xi. 13 and xii. 18, belongs to other Visions, and that xii. 18 originally followed xi. 13.

SCENE III.

And I stood[3] upon the sand of the sea,
And saw a beast coming up out of the sea,

[1] Rom. xi See p. 170.

[2] This conception is thus similar to that of Rev. xx. 4–6.

[3] Tischendorf, Holtzmann, *et al.* read ἐστάθην, but Westcott and Hort, Weiss, *et al.* ἑστάθη referring to the beast; external evidence slightly favors the lat-

Having ten horns and seven heads,
And on his horns ten diadems,
And upon his heads the names of blasphemy.
And the beast which I saw was like unto a leopard,
And his feet were as *the feet* of a bear,
And his mouth as the mouth of a lion:
(And the dragon gave him his power, and his throne, and great authority.) [1]
And one of his heads as it were smitten unto death;
And his death-stroke was healed:
And the whole earth wondered after the beast;
(And they worshipped the dragon because he gave his authority unto the beast:) [1]
And they worshipped the beast, saying, Who is like unto the beast?
And who is able to war with him?
And there was given to him a mouth speaking great things and blasphemies;
And there was given to him authority to continue forty and two months.
And he opened his mouth for blasphemies against God,
To blaspheme his name, and his tabernacle, *even* them that dwell in the heaven.
And it was given unto him to make war with the saints, and to overcome them:
And there was given to him authority over every tribe and people and tongue and nation.
And all that dwell on the earth shall worship him,
(Whose name hath not been written in the book of life of the Lamb that hath been slain from the foundation of the world.[2]

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ter, but consistency with the context is strongly in favor of the former. Why should the dragon stand on the sea-shore just before vanishing from the scene? This phrase reminds us of xi. 1, where the prophet measures the temple, and is another indication that the two passages were in the same original document.

[1] It is probable that these two bracketted lines are interpolations. There is no other reference to the worship of the devil in the Apocalypse. The editor, by these explanatory lines, connects the beast with the dragon of the previous scenes.

[2] Völter, *l. c.*, s. 196, regards the bracketted verse 8 as an interpolation. There is little doubt of it as respecting the second and third lines.

If any man hath an ear, let him hear.[1]
If any man *is* for captivity, into captivity he goeth:
If any man shall kill with the sword, with the sword must he be killed.
Here is the patience and the faith of the saints.)[2]
(Rev. xii. 18–xiii. 10.)

A wild beast is described coming up out of the sea, having ten horns with ten diadems and seven heads with names of blasphemy. He is a composite creature like the enemies of the Vision of the Trumpets. His body is a leopard's, his feet a bear's, his mouth a lion's. He is constructed after the model of the beasts of Daniel's vision, and seems to combine three of them.[3] This wild beast is enthroned with great authority. The ten diadems represent his authority as complete over ten subordinate kings or kingdoms. His heads are seven, the holy number; because they claim idolatrous worship, they are blasphemous heads. One of these heads has a death wound. This is mentioned here, but not explained.[4] This beast is evidently the Roman Empire. He has world-wide power over all nations. He blasphemes God, the tabernacle of God, and those who dwell in heaven, angels and saints, and persecutes the saints on earth. All worship him. The Redactor excepts the faithful who

[1] This reminds us of the exhortations in the Epistles to the seven churches, see Rev. ii. 7, 11, 17, *etc.*, and is doubtless from the final author.

[2] It is quite possible that 8–10 is an interpolation of the last editor, for it is such an explanatory statement as would not appear in a vision unless with an interpreting angel who is absent here. ὑπομονή is used in the Vision of the Epistles, i. 9; ii. 2, 3, 19; iii. 10; elsewhere only here and xiv. 12. πίστις is used in the Vision of the Epistles, ii. 13, 19, elsewhere only here and xiv. 12. Doubtless xiii. 10 and xiv. 12 are from the redactor, who combined the apocalypse of the Beasts with the apocalypses of the Sevens.

[3] See Daniel vii. 4–6.

[4] It will be explained in a later vision, and it may be an interpolation. The wounded head seems to be in antithesis to the slain Lamb of the Vision of the Seals. See Spitta, *l. c.*, s. 138.

have to exercise fidelity and patience in the great persecutions they have to endure, in captivity and death. The forty-two months of this war of the beast correspond with the treading under foot of the holy city by the nations, and doubtless these are parallel representations of the same events. The saints correspond with the holy city of the previous scene,—the beast here, with the beast there. The time is the same.[1]

SCENE IV.[2]

And I beheld another beast coming up out of the earth;
And he had two horns like unto a lamb, and he spake as a dragon.
And he exerciseth all the authority of the first beast in his sight.
And he maketh the earth and them that dwell therein to worship the first beast, (whose death-stroke was healed).[3]
And he doeth great signs, in the sight of men,[4]
That he should even make fire to come down out of heaven upon the earth.
And he deceiveth them that dwell on the earth by reason of the signs

[1] This view of the Roman empire as a servant of the devil, which probably comes from the redactor, is very different from Paul's views in Rom. xiii. 1–6, and implies a change in the attitude of Rome towards Christianity. The period of toleration has passed. Nero introduced a period of persecution which, notwithstanding occasional intermissions, continued with varying bitterness and intensity until the reign of Trajan. The antithesis between the name of the beast and the name of the Lamb in the next scene, which also probably comes from the redactor, seems to imply the Flavian period. See Ramsay, *The Church in the Roman Empire*, pp. 226 *seq.*

[2] Völter, *l. c.*, s. 197, ascribes this scene to the same author as the previous scene, with the exception of the bracketted clauses of verses 17 and 18, which he regards as later interpolations.

[3] It is possible that these bracketted clauses are later additions to identify this beast with the beast of the apocalypse of the Bowls. Spitta would ascribe the latter to the redactor, but thinks that the death-stroke originally referred to a deadly disease of Caligula.

[4] The translator has changed the order of the clause "in the sight of men," and so destroyed the parallelism and the measure of the lines.

Which it was given him to do in the sight of the beast;
Saying to them that dwell on the earth, that they should make
an image to the beast,
(Who hath the stroke of the sword, and lived).[1]
And it was given *unto him* to give breath to the image of the
beast,
That the image of the beast should both speak, and cause that
they should be killed,
As many as should not worship the image of the beast.
And he causeth all, the small and the great,
And the rich and the poor, and the free and the bond,
That there be given them a mark on their right hand, or upon
their forehead;
And that no man should be able to buy or to sell,
Save he that hath the mark, *even* the name of the beast
(Or the number of his name. Here is the wisdom. He that hath understanding, let him count the number of the beast; for it is a number of a man: and his number is six hundred and sixty six.)[2] (Rev. xiii. 11–18.)

The previous wild beast came up out of the sea. A second wild beast comes up out of the land. He seems, therefore, to be a provincial beast, and probably of the land of Palestine. He is in appearance like a lamb, but in speech a dragon. He works great miracles, he brings fire from heaven as did Elijah, he causes an image of idolatry to live and to speak the command to slay all who would not worship it. He brands every one with the mark of the beast. Most interpreters think of the coins stamped with the images of the Roman emperors, ascribing to Cæsar divine attributes and using terms of worship, so that no one could handle them without appearing to be guilty of idolatry. But it is quite probable that the original reference was to the images of

[1] See note (3) preceding page.

[2] Spitta, *l. c.*, s. 141, ascribes to the redactor verses 17*b*–18*a*, that is the clause beginning with "or the number of his name," and closing with "number of a man." It seems to me, however, that 18*b* is also a part of the redactor's note.

Caligula, which he ordered to be set up in the temples for worship. His edict that his image should be set up in the Holy of Holies in Jerusalem excited the Jewish world against him as a second Antiochus. The edict was not enforced, owing to the delay of the provincial governor and the intercession of King Agrippa. But these images were set up in the other temples of the land and in the synagogues, and the Jews were required to worship them.[1] The beast from the land is a false prophet, a false Messiah,[2] an anti-Lamb, a counterpart to the two prophet martyrs.[3] It is quite possible that Simon Magus is the original of the picture of this false prophet.[4] The number of the beast which seems to come from the final author and to be an interpretation of the original, has been variously explained by *gheme-tria*, as applying to specific Roman emperors such as Caligula and Nero,[5] but it seems to me that it is a symbolic number; 666 is a straining after the holy number 7, and falling short of it in every particular, marking the beast therefore and his subjects as deceivers. He is a parody of the Lamb, and is so interpreted in the last edition of the Apocalypse. This false prophet appears as a minister of the beast, the Roman empire, and especially as interpreted by the later hand, as the minister to the head that had revived from the dead. This risen

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[1] See Mommsen, *Provinces of the Roman Empire*, ii., p. 211; and Schürer, *Gesch. des Jüdischen Volkes*, i., s. 421 *seq*.

[2] It is an elaboration of the wolves in sheep's clothing of the discourse of Jesus, Matthew vii. 15, and of the false prophets of his apocalypse, Mark xiii. 22. See *The Messiah of the Gospels*, pp. 246–248.

[3] The branding with the mark of the wild beast has an antithesis in the sealing of the martyrs, vii. 1–8.

[4] See Spitta, *l. c.*, s. 381 *seq*.

[5] נרון קסר = 50+200+6+50+100+60+200 = 666; or Γαίος καῖσαρ = 3+1+10+70+200+20+1+10+200+1+100=616, according to an ancient reading of the text. See Spitta, *l. c.*, s. 392.

head of the empire is a counterpart to the risen martyrs of the previous scene.

THE FALL OF ROME.

§ 66. *Angels proclaim divine judgments upon Babylon and upon the worshippers of the beast. The people of God are warned to depart from Rome. The city falls and is rewarded for all her sins. The worshippers of the beast drink the wine of the wrath of God. Blessed are the dead who die in the Lord.*

SCENE V.

After these things I saw an (other) angel
Coming down out of heaven, having great authority;
And the earth was lightened with his glory.
And he cried with a mighty voice, saying,
Fallen, fallen, is Babylon the great,
And is become a habitation of demons, and a hold of every unclean spirit,
And a hold of every unclean and hateful bird.
For by the wine of the wrath of her fornication all the nations are fallen;
And the kings of the earth committed fornication with her,
And the merchants of the earth waxed rich by the power of her wantonness. (Rev. xviii. 1–3.)

The scene discloses an angel with great authority and glory, like the angel of a previous Vision.[1] They both proclaim the judgment. The proclamation of this angel is the fall of Babylon in terms which remind us of other visions.[2] They are similar also to representations of Old Testament prophecy relating to Babylon.[3]

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[1] The "another" probably refers back to the Angels of the Bowls, and was inserted by the editor when this apocalypse was combined with that. Comp. x. 1.

[2] xiv. 8, and xvi. 19.

[3] Is. xiii. 21, 22; comp. Jer. l. 39, li. 37; Zeph. ii. 15.

And I heard another voice from heaven, saying,
Come forth, my people, out of her,
That ye have no fellowship with her sins,
And that ye receive not of her plagues:
For her sins have reached even unto heaven,
And God hath remembered her iniquities.
Render unto her even as she rendered,
And double *unto her* the double according to her works:
In the cup which she mingled, mingle unto her double.
How much soever she glorified herself, and waxed wanton,
So much give her of torment and mourning:
For she saith in her heart, I sit a queen,
And am no widow, and shall in no wise see mourning.
Therefore in one day shall her plagues come,
Death, and mourning, and famine; and she shall be utterly burned with fire;
For strong is the Lord God which judged her.
And the kings of the earth shall weep,
And they who committed fornication and lived wantonly with her shall wail over her,[1]
When they look upon the smoke of her burning,
Standing afar off for the fear of her torment,
Saying, *Woe, woe, the great city,*
Babylon, the strong city! for in one hour is thy judgment come.
And the merchants of the earth weep and mourn over her,
For no man buyeth their merchandise any more;
Merchandise of gold, and silver, and precious stone,
And pearls, and fine linen, and purple, and silk, and scarlet;
And all thyine wood, and every vessel of ivory,
And every vessel made of most precious wood
And of brass, and iron, and marble;
And cinnamon, and spice, and incense, and ointment, and frankincense,
And wine, and oil, and fine flour, and wheat,
And cattle, and sheep; and *merchandise* of horses and chariots,
And slaves; and souls of men.[2]

[1] The Greek translator has combined the verbs, and so destroyed the parallelism here as elsewhere.

[2] Weiss, *l. c.*, s. 210, regards verse 14 as transposed from its original place, in the midst of verse 23, where we shall place it.

The merchants of these things, who were made rich by her,
Shall stand afar off for the fear of her torment, weeping and mourning;
Saying, Woe, woe, the great city,
She that was arrayed in fine linen and purple and scarlet,
And decked with gold and precious stone and pearl!
For in one hour so great riches is made desolate.
And every shipmaster, and every one that saileth any whither, and mariners,
And as many as gain their living by sea, stood afar off,
And cried out as they looked upon the smoke of her burning,
Saying, What *city* is like the great city?
And they cast dust on their heads,
And cried, weeping and mourning,
Saying, Woe, woe, the great city,
Wherein were made rich all that had their ships in the sea by reason of her costliness!
For in one hour is she made desolate.
Rejoice over her, thou heaven, and ye saints, (and ye apostles),[1] and ye prophets;
For God hath judged your judgment on her.
(Rev. xviii. 4–13, 15–20.)

This part of the scene is introduced by a voice from heaven, as in other visions.[2] As Jesus warned his disciples to go out of Jerusalem prior to the judgment upon her,[3] so now he warns his people to go forth from Rome. The prophecy against Rome is based upon the prediction of the destruction of Tyre in Ezekiel.[4] She is destroyed not only as the harlot city who had seduced the nations to idolatry, but as the persecuting city, and saints and prophets rejoice over her ruin.

And a strong angel took up a stone,
And cast as it were a great millstone into the sea,

[1] Völter and Spitta regard this as an interpolation. The apostles are certainly not mentioned in the parallel, xviii. 24. The critics are probably correct.

[2] x. 4, 8; xiv. 13. Weiss thinks it is the voice of Christ. See pp. 310, 330.

[3] Matthew xxiv. 16 *seq.* See *The Messiah of the Gospels*, p. 150.

[4] Ezekiel xxvii.

Saying, Thus with a mighty fall shall Babylon be cast down,
The great city shall be found no more at all.[1]
And the voice of harpers and minstrels and flute-players and
trumpeters shall be heard no more at all in thee;
And no craftsman, of whatsoever craft, shall be found any more
at all in thee;
And the voice of a millstone shall be heard no more at all in
thee;
And the light of a lamp shall shine no more at all in thee;
And the voice of the bridegroom and of the bride shall be heard
no more at all in thee:
(And the fruits which thy soul lusted after are gone from thee,
And all things that were dainty and sumptuous are perished
from thee,
And *men* shall find them no more at all).[2]
For thy merchants were the princes of the earth;
For with thy sorcery were all the nations deceived.
And in her was found the blood of prophets and of saints,
And of all that have been slain upon the earth.[3]
(Rev. xviii. 21–23, 14, 24)

This part of the scene of the destruction of Rome is represented by the symbol of the falling of a great millstone into the sea. The climax of her guilt is, according to the Redactor, that the blood of all the prophets and saints was found in her. We are reminded of the words of Jesus with regard to the guilt of Jerusalem, and are tempted to think of Jerusalem. But the context refers definitely to Rome, and therefore we can only regard Rome as the heir of the persecuting spirit of Jerusalem.

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[1] The Greek translator has changed the first four lines of the poetry of the Hebrew original into prose, by giving the parallel expression immediately after that to which it was parallel, and inserting a conjunction before the last verb. By changing back to the original the parallelism appears as in our rendering.

[2] We have transposed these three lines of ver. 14 to this place, where they seem originally to have belonged.

[3] Spitta, *l. c.*, s. 191, regards the two lines of verse 24 as from the Redactor. But I see no good reason for it. See ver. 20.

SCENE VI.[1]

[And another, (a second) angel, followed, saying,
Fallen, fallen is Babylon the great,[2]
Who hath made all the nations to drink of the wine of the wrath of her fornication.]
And another angel, (a third,) followed (them,) saying with a great voice,
If any man worshippeth the beast and his image,
And receiveth a mark on his forehead, or upon his hand,
He also shall drink of the wine of the wrath of God,
Which is prepared unmixed in the cup of his anger;
And he shall be tormented with fire and brimstone in the presence of the holy angels,
(And in the presence of the Lamb):[3] and the smoke of their torment goeth up unto ages of ages;
And they have no rest day and night, they that worship the beast and his image,
[And whoso receiveth the mark of his name.
Here is the patience of the saints,
They that keep the commandments of God, and the faith of Jesus.][4]

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[1] Völter, *l. c.*, s. 236, regards this section as composite; verse 8 he ascribes with the previous context to his earliest author: verses 9–12 to the same writer as the author of chapter xiii.; and verse 13 to his last author.

[2] Spitta, *l. c.*, s. 149, urges that this second angel heralding the fall of Babylon is an interpolation. The same words are in xviii. 2 *seq.* where they are only a small part of a great scene. They may be regarded as proleptic, but there seems to be no good reason for such an appearance of this angel here. It should also be noticed that if the previous angel was "another angel" and a second, this angel could not be the second, but must be the third. But the next angel is the third, and would therefore seem to exclude this one or else the previous one. The angel of the gospel belongs to the apocalypse of the Trumpets (see p. 384), and followed the previous scene in the first edition of the Apocalypse. It is probable that this verse is a relict of an earlier attachment of xviii. to this place, and that "the second" and "third" come from the harmonizing of the redactor.

[3] This bracketted clause is doubtless an interpolation of the editor of the last edition of the Apocalypse.

[4] The lines in brackets are rightly regarded by Spitta, *l. c.*, s. 150, as from the redactor. They can hardly be words of the angel.

And I heard a voice from heaven[1] saying, Write,
Blessed are the dead who die in the Lord[2] from henceforth:
[Yea, saith the Spirit,[3] that they may rest from their labours;
For their works follow with them.] (Rev. xiv. 8–13.)

The third angel warns against the worship of the beast, and shows the doom of his worshippers. This doom in the judgment is (1) to drink the wine of the wrath of God;[4] (2) to be tormented with fire and brimstone, the smoke of their burning ascending forever;[5] (3) and to have no rest day or night.[6] Instead of a fourth angel, a voice speaks from heaven, declaring the rewards of those who die a martyr's death in the Lord. The redactor explains that they receive their rest and the reward of their patience and their works.

These four proclamations heralding the judgment are followed by the judgment itself.

THE CONQUEROR ON A WHITE HORSE.

§ 67. *The Messiah comes on a white horse, king of kings and lord of lords, followed by armies of saints to the battle with the beast. The beast and his prophet are cast alive into the lake of fire. Their army lying dead upon the battlefield are devoured by birds of prey.*

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[1] The voice from heaven seems strange in the context of these successive angels. But the voice speaking from heaven is found elsewhere, x. 8; xi. 12; xviii. 4, and is therefore especially characteristic of this apocalypse of the war of the beasts.

[2] A phrase of Paul which is not found elsewhere in the Apocalypse.

[3] *τὸ πνεῦμα λέγει* is characteristic of the Vision of the Epistles, ii. 7, 11, 17, 29; iii. 6, 13, 22. Elsewhere it is only found here in the Apocalypse. *τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν*, xxii. 17, is probably from the original conclusion of the Epistles. The prophet is *ἐν πνεύματι* in the Vision of the Epistles, i. 10; of the Seals, iv. 2; and of the Bowls, xvii. 3, xxi. 10. The seven spirits are mentioned, i. 4, iii. 1, iv. 5, v. 6; and the spirit of prophecy, xix. 10. This statement is therefore from the last editor.

[4] Ps. lxxv. 9; Is. li. 22.

[5] Is. xxxiv. 9, 10.

[6] Antithesis to the trisagion of the cherubim, iv. 8.

The editor has inserted the greater part of the apocalypse of the Bowls and parts of the apocalypses of the Seals and Trumpets between the parts of the apocalypse of the Beasts. Originally xix. 11 followed directly after xiv. 13.

SCENE VII.[1]

And I saw the heaven opened; and behold, a white horse,
And he that sat thereon, called Faithful and True;
And in righteousness he doth judge and make war.
And his eyes *are* a flame of fire,
And upon his head *are* many diadems;
And he hath a name written, which no one knoweth but he himself.
And he *is* arrayed in a garment sprinkled with blood:
(And his name is called The Word of God).[2]
And the armies which are in heaven followed him upon white horses,
Clothed in fine linen, white *and* pure.
And out of his mouth proceedeth a sharp sword,
That with it he should smite the nations:
And he shall rule them with a rod of iron:
And he treadeth the winepress of the fierceness
Of the wrath of God, the Almighty.
And he hath on his garment and on his thigh a name written,
King of kings, and Lord of lords. (Rev. xix. 11–16.)

The seventh scene is an Advent-scene. The Messiah comes riding on a white horse, leading armies of saints

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[1] Spitta regards xix. 11–16 as the continuation of xvi. 13–20 and as belonging to his apocalypse of the time of Caligula. But he finds it full of interpolations. It is ascribed by Völter to his third author. Weiss and most others think that the sixth Vision begins here.

[2] This line is regarded by Völter, *l. c.*, s. 528, Spitta, and most recent critics as an interpolation. It seems to be against the previous verse which represents that no one knew the name but the Messiah himself. It is supposed that a later author supplied it from the Prologue of the Gospel of John. Weiss, however, thinks that the name was known only to the Messiah and to those to whom he would reveal it. He now reveals it through his servant the prophet,

on white horses to the holy war.[1] The heavenly cavalry here are over against the demon cavalry of another Vision.[2] The Messiah is Faithful and True. His name is King of kings and Lord of lords. The only name that is striking is "the Word of God." There is nothing in the context to unfold its significance unless we think of the sharp sword of his mouth. In the Christophany at the beginning of the Vision of the Epistles,[3] there is a similar conception which reminds us of the use of Word in the Epistle to the Hebrews.[4] It seems, however, to be a later interpolation. His eyes are like a flame of fire.[5] The many diadems on his head are appropriate to his name King of kings, and in antithesis with the ten subordinate kings of the beast. The mysterious name known only to himself is not revealed. His garments are besprinkled with the blood of his enemies, as were Yahweh's at His advent in the second Isaiah.[6] He comes with his saints who are priestly warriors,[7] and accordingly he engages in a holy war against his enemies, whom he is to smite and rule with a rod of iron. The warlike scene changes for a moment after the method of Joel and the winepress of the wrath of God appears[8] trodden by the Messiah himself.

And I saw an angel standing in the sun;
And he cried with a loud voice,
Saying to all the birds that fly in mid heaven,
Come *and* be gathered together unto the great supper of God;
That ye may eat the flesh of kings, and the flesh of captains,
And the flesh of mighty men, and the flesh of horses and of them that sit thereon,

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[1] Comp. the Messiah on the cloud, xiv. 14–16.
[2] ix. 16 *seq.*
[3] i. 16. See p. 442.
[4] Heb. iv. 12.
[5] Comp. i. 14.
[6] Is. lxiii. 1–3. See *Messianic Prophecy*, p. 313.
[7] Ps. cx. 2.
[8] See the parallel scene xiv. 20.

And the flesh of all men, both free and bond, and small and great.
And I saw the beast, and the kings of the earth, and their armies,
Gathered together to make war against him that sat upon the horse, and against his army.
And the beast was taken, and with him the false prophet (that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast, and them that worshipped his image: they twain were) [1] cast alive
Into the lake of fire that burneth with brimstone:
And the rest were killed with the sword of him that sat upon the horse,
Even the sword that came forth out of his mouth:
And all the birds were filled with their flesh.
(Rev. xix. 17–21.)

The last scene discloses the opposing army and their destruction. The birds of prey are summoned to feed upon their carcasses, as in Ezekiel.[2] The armies of the enemy are under the leadership of the beast. These same armies appear also in other Visions.[3] The beast is conceived by the last editor as the risen Nero.[4] The result of this holy war between the Messiah and the demon army is that the beast and false prophet are cast alive into the lake of fire and brimstone, and the rest of the army is slain by the sword of the Messiah and their carcasses devoured by birds of prey.

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[1] Völter, *l. c.*, s. 330, rightly regards this as an interpolation, in order to bring into the judgment scene the enemies of the previous vision.

[2] Ezek. xxxix. 4.

[3] See ix., and especially xvi. 12–16, under the sixth plague.

[4] See also xiii. and xvii. See pp. 321, 428.

CHAPTER XI.

THE MESSIAH OF THE APOCALYPSE OF THE DRAGON.

THE Apocalypse of the Dragon embraces chapters xii. 1–17; xx.; xxi. 1–2, 16*a*, *c*, 18–21; xxii. 3–5; xxi. 3–5*a*, and is singularly compact and symmetrical. The theme is the war between the Messiah and the Dragon. The Messiah of this Apocalypse is the Messiah of the second Psalm, as the Messiah of the Apocalypse of the Beasts is the Messiah of Psalm cx.

THE MESSIAH CAUGHT UP TO HEAVEN.

§ 68. *Jesus the Messiah was born of Mother Israel, persecuted by Satan and caught up to heaven to his throne. Satan, the dragon, with his train of one-third of the angels, was cast down from heaven to the earth after a conflict with Michael and the holy angels. He then persecutes the Mother Israel and her seed for three times and a half. She is protected in the wilderness by God.*

This apocalypse like the previous one of the Beasts has no distinct series of sevens, such as we find in the other apocalypses of the seven Epistles, the seven Seals, the seven Trumpets, and the seven Bowls.

The apocalypse has no Christophany to the prophet to introduce it as have the apocalypses of the Beasts and the Epistles. But it presents the Vision of a Christophany in which the Messiah is born of Mother Israel, from heaven. It therefore goes backward of the time of the

author if he be a Christian. This is regarded as so singular and improbable that many critics think that the author must have been a Jew who looked for the birth of the Messiah from heaven in accordance with the Apocalypses of Daniel and Enoch. Others try to avoid the reference to the birth of Christ by thinking of the whole scene as a heavenly experience. But the Messiah is evidently the Messiah of the second Psalm, and in accord with that Messianic conception his birth is his inauguration on his throne.[1]

SCENE I.[2]

And a great sign was seen in heaven;
A woman arrayed with the sun, and the moon under her feet,
And upon her head a crown of twelve stars;
And she was with child: and she crieth out, travailing in birth,
and in pain to be delivered.
And there was seen another sign in heaven;
And behold, a great red dragon,
Having seven heads and ten horns,
And upon his heads seven diadems.
And his tail draweth the third part of the stars of heaven,
(And did cast them to the earth:)[3]
And the dragon standeth before the woman who is about to be
delivered,
That when she is delivered, he may devour her child.
And she was delivered of a son, a man child,
Who is to rule all the nations with a rod of iron:
And her child was caught up unto God, and unto his throne.
(And the woman fled into the wilderness,
Where she hath a place prepared of God,
That there they may nourish her a thousand two hundred and
three score days.)[4] (Rev. xii. 1–6.)

[1] See *Messianic Prophecy*, pp. 134 *seq.*

[2] Völter ascribes verses 1–10, 12, to his third writer. Spitta ascribes xii. 1–18 to his Jewish Apocalypse of the time of Caligula.

[3] This broken line is difficult to understand in this connection before the overthrow of the dragon by the angels in the next scene. It is probably an explanatory interpolation.

[4] Spitta, *l. c.*, s. 132, thinks that beginning with "and unto his throne" the

The woman seen in heaven is not an ordinary woman, but a symbolical one. She is arrayed with the sun, treads upon the moon, and is crowned with twelve stars. She reflects the majesty and glory of heaven with which she is adorned. She is seen in heaven because heaven is her place, as it is the place of the temple and of the holy city, and of the saints in the Apocalypse. She is subsequently persecuted on earth. This implies that she has a heavenly life and an earthly life. The woman is about to bear a child. When the child is born, he proves to be the Messiah, for he is "a man child who is to rule all the nations with a rod of iron," the Messiah of the second Psalm.[1] This woman is not the virgin Mary as some Roman Catholics have supposed, but mother Zion, or mother Israel,[2] the people of God from whom the Messiah issues, and accordingly embracing the Israel of the saints, departed as well as living.

An enemy of the woman is waiting to devour the Messiah. This is a great red dragon with seven heads crowned with diadems, and having ten horns. He has a third part of the stars or angels in his train. The seven crowned heads are to be compared with the seven horns of the Lamb of the Vision of the Seals. He is an impostor appearing with the holy number. His ten horns indicate the completeness of his power. He is described by the redactor as the old serpent the devil, the great deceiver.

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rest of this scene is from the redactor, who interpreted the scene as including the birth of the Messiah in Bethlehem and his ascension to the heavenly throne. The reference to the woman seems premature.

[1] Ps. ii. 9. This is as Völter, *l. c.*, s. 150, recognizes the surest point in the interpretation of the passage.

[2] Comp. Is. lxvi. 7–9; Micah iv. 9–10; Hos. ii. See *Messianic Prophecy*, pp. 172, 218. There may also be involved a Messianic interpretation of Genesis iii. 14–16, as Völter supposes, *l. c.*, s. 150. See *Messianic Prophecy*, p. 74.

The mother Israel and her child the Messiah escape from him. The child is caught up to God and unto his throne. This is his inauguration on his birthday, of Psalm ii. The woman flees into the wilderness, where she is nourished for 1,260 days. This first scene of the Vision goes back to the birth of the Messiah, and then leaps at once to his ascension in accordance with the Psalm on which it is based. The birth of the Messiah and the enthronement are given. His earthly life, death, and resurrection are passed over. These are episodes in the life of the Messiah, who is born from heaven and who is caught up to a heavenly reign. His victory over the devil is not mentioned, but only his deliverance from the devil by God. These omissions are certainly very striking, and yet seem to have been necessary from the conditions of the Vision, which is introductory to the struggle with the dragon that follows.

The Vision of the Seals sees the Messiah on his entrance into heaven after his ascension;[1] this Vision goes back to the birth as introductory to the ascension itself. The 1,260 days in which the mother is nurtured in the wilderness is the same time as the forty-two months of the supremacy of the nations and the 1,260 days of the ministry of the two witnesses of the Apocalypse of the Beasts. This is then a parallel representation to that of the two martyrs. The mother here stands for the Israel of God, as the king and the priest stood for faithful Israel there. This introductory scene is unfolded in those that follow.

SCENE II.

And there was war in heaven:
Michael and his angels *going forth* to war with the dragon;
And the dragon warred and his angels;

[1] v. 6.

And they prevailed not, neither was their place found any more
in heaven.
And the great dragon was cast down, (the old serpent, he that is
called the Devil and Satan, the deceiver of the whole
world; he was cast down)[1] to the earth,
And his angels were cast down with him.
And I heard a great voice in heaven, saying,
Now is come the salvation, and the power,
And the kingdom of our God, and the authority of his Messiah:
For the accuser of our brethren is cast down,
Who accuseth them before our God day and night.
(And they overcame him because of the blood of the Lamb,
And because of the word of their testimony;
And they loved not their life even unto death).[2]
Therefore rejoice, O heavens, and ye that dwell in them.
Woe for the earth and for the sea: because the devil is gone
down unto you,
Having great wrath, knowing that he hath but a short time.
(Rev. xii. 7–12.)

The second scene is a conflict in heaven. On the one side Michael[3] and the holy angels, on the other the dragon and the evil angels. This battle results in the defeat of the devil and his banishment from heaven to the earth.[4] The conflict is connected with the ascension of the Messiah; for the ascension of the Messiah and flight of the woman of the previous scene is followed by 1,260 days of the retirement of the woman; and the

[1] It is probable that the bracketted material was not in the original composition, but is an additional explanation of the Redactor. See Spitta, *l. c.*, s. 133.

[2] Verse 11 is regarded as an interpolation by the great majority of recent writers. See Völter, *l. c.*, s. 146; Spitta, *l. c.*, s. 130. It seems to anticipate the final victory of the martyrs, which does not come until a subsequent scene. It is true the martyrs overcame the devil in their death, through the blood of the Lamb, which cleansed them from all the sins which the devil charged against them, and by their testimony to the Messiah in their death; but this does not seem to be the thought of the prophet here.

[3] See Daniel x. 13, 21; xii.; and Jude 9.

[4] So Jesus sees him falling from heaven, Luke x. 18. See *The Messiah of the Gospels*, p. 242.

casting of the devil to the earth is followed by "a short time" of his wrath, which in the subsequent scenes is measured by forty-two months and 1,260 days. These three great events then are in close connection, (1) the ascension of the Messiah, (2) the defeat of the devil, and (3) the flight of the mother.

The victory over the devil is accomplished not by the Messiah himself, but by an army of angels. The devil had still access to heaven prior to his overthrow.[1] This victory brings the salvation, and the power and the kingdom of God and the authority of the Messiah into manifestation. The banishment of the devil from heaven and the installation of the Messiah in his dominion is a pledge of the ultimate accomplishment of redemption and of the glory of the kingdom of God.

The Messiah of this Vision is evidently the Messiah of the second Psalm. It is in accord with the use of that Psalm by Peter[2] and Paul,[3] that he should be conceived of as ascending to his throne in heaven in order to the inauguration of his kingdom. It is also noteworthy that the term, the Messiah, is used, doubtless because of the reference to that Psalm.[4]

SCENE III.

And when the dragon saw that he was cast down to the earth,
He persecuted the woman which brought forth the man *child.*
And to the woman were given the two wings of the great eagle,
That she might fly into the wilderness unto her place,
Where she is nourished for a time, and times, and half a time,
from the face of the serpent.

[1] See Job i. 6–12; ii. 1–6; Zech. iii. 1, 2; Enoch xl. 7.

[2] See p. 25. [3] See p. 76.

[4] ὁ χριστός is used in the Apocalypse only xii. 10; xx. 4, 6, which I regard as belonging to this Apocalypse of the Dragon, ὁ χριστὸς αὐτοῦ, xi. 15, but this is probably an interpolation. Ἰησοῦς Χριστός is used, i. 1, 2, 5, in the Prologue, and xxii. 21 in the Epilogue.

And the serpent cast out of his mouth after the woman, water as a river,
That he might cause her to be carried away by the stream.
And the earth helped the woman, and the earth opened her mouth,
And swallowed up the river which the dragon cast out of his mouth.
And the dragon waxed wroth with the woman,
And went away to make war with the rest of her seed,
Which keep the commandments of God (and hold the testimony of Jesus.)[1] (Rev. xii. 13–17.)

The defeat of Satan in heaven is now followed by a conflict on earth during the three and a half times, the short time of the previous scene.

The woman is given two wings with which to fly into the wilderness. This flight of the woman is thought by some to be the flight of Christians from Jerusalem to Peræa, advised in the apocalypse of Jesus.[2] The persecution of the devil is represented in the form of a river, a rushing stream, but it is swallowed up by the land. The stream is thought by many to be the rushing tide of armies to the conquest of the holy land. But they are absorbed in the land itself and do not attain unto the refuge of Christians. Failing to overcome the mother Israel, the devil goes to make war with the rest of her seed, that is the dispersed Christians in different

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[1] Spitta, *l. c.*, s. 131, regards the bracketted clause as the work of the redactor. This phrase *μαρτυρία Ἰησοῦ* is elsewhere in the Prologue of the apocalypse of the Epistles, i. 9, the second part of the Apocalypse, xix. 10*a*, 10*b*; xx. 4; *πίστιν Ἰησοῦ*, xiv. 12; *μαρτύρων Ἰησοῦ*, xvii. 6, all of them in doubtful passages; *μαρτυρία Ἰησοῦ Χριστοῦ*, i. 2, and *Ἰησοῦ Χριστοῦ, ὁ μάρτυς*, i. 5 in the Prologue. Of these xiv. 12; xix. 10*b*, are certainly editorial additions, xvii. 6 probably, xix. 10*a* seems to belong to the apocalypse of the Bowls, and xx. 4 of the apocalypse of the Dragon stands or falls with xii. 17. It is doubtful whether these were original or came from the final editor.

[2] *The Messiah of the Gospels*, p. 150.

parts of the world.[1] In the meanwhile the woman remains in refuge $3\frac{1}{2}$ times, which is the equivalent of the 1,260 days of the first scene.

The scene xx. 1 *seq.* is attached by most interpreters to the Advent of the Messiah in xix. 11 *seq.* But, as we have seen, that Advent is the conclusion of the apocalypse of the Beasts. The scene of the imprisonment of the Dragon carries on the scenes of conflict with the Dragon in chapter xii. The Dragon disappears with the close of chapter xii., and first reappears in chapter xx.[2] The intervening material belongs to other apocalypses. In the final editing of the Apocalypse, chapter xx. was made the beginning of the seventh Vision.

THE MILLENNIUM.

§ 69. *Satan is seized by an angel, chained and shut up with seals in the abyss for a thousand years. The martyrs rise from the dead, sit on thrones, and reign with the Messiah a thousand years. The thousand years constitute the complete period of the kingdom of the Messiah in the world. At the close of the millennium Satan is let loose and leads Gog and Magog with an innumerable host against the beloved city of the saints. He is destroyed by fire from heaven.*

We shall consider the three scenes relating to the Millennium by themselves. These are so important in the history of interpretation that it is first necessary to clear the way by a study of that history and by showing the connection of the passage with the structure of the book.

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[1] Weiss, *l. c.*, s. 193, thinks these are heathen Christians, but it may be that the author is thinking of the diaspora of the Jews.

[2] The dragon in xiii. 2, 4; xvi. 13 is from the redactor. See p. 320.

The *Millennium* is the period of a thousand years predicted in Rev. xx. 1–10. With it have been associated in the course of time three different conceptions: (1) The state of blessedness and glory of Old Testament Prophecy; (2) the conversion of the Jews and Gentiles, and the triumphs of the Gospel of New Testament Prophecy; (3) the apocalyptic measurements of time of Rabbinical theology, and the Jewish Apocalypses of the four centuries in the midst of which Jesus lived. This combination of heterogeneous material has wrought confusion in the doctrine of the Millennium and brought about great differences of opinion. We shall first eliminate these conceptions in their inverse order and then give our interpretation of the Millennium itself.

(1) The Pseudepigraphical Apocalypses of Jewish literature were influenced by the Persian Eschatology. The Persians divided the age of the world into twelve millenniums, or four periods of three millenniums each, the first given to the creation; the second the golden age; the third the struggle with evil until Zoroaster; the fourth the period of redemption, in the first millennium of which the prophet Hushêdar appears, in the second the prophet Hushêdarmâh, and in the last Sosiosh, the great redeemer, for universal resurrection and judgment.[1] The book of Enoch[2] represents the duration of the world as ten weeks, seven belonging to the past, three to the future, the eighth week of righteousness, the ninth of righteous judgment, the tenth the judgment for eternity, followed by many weeks without number of blessedness. The Apocalypse of Baruch[3] represents the period from the creation to the

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[1] See *The Messiah of the Gospels*, p. 16.

[2] xci. 12–17. See *The Messiah of the Gospels*, p. 15.

[3] liii.–lxvii. See p. 10.

End of the world as a series of twelve floods, eleven of which are passed. The fourth book of the Sibylline Oracles[1] makes ten generations from the flood until the judgment. The Apocalypse of Ezra[2] divides the age of the world into twelve parts, of which ten and one-half are passed. Rabbi Akiba, the leader of the Pharisees of the second century, A.D., taught the Sabbath Millennium of the reign of the Messiah, followed by the universal resurrection.[3] The Babylonian Talmud[4] gives a number of views as to the duration of the world: "The age will last 6,000 years, and in 1,000 it will be destroyed; for it has been said: 'And the Lord alone shall be exalted in that day.'" Another says: "In 2,000 years it will lie waste; for it has been said: 'He will revive us after two days, and on the third day he will raise us up and we will live in his sight.'" Another says: "Of the 6,000 years of the world 2,000 have passed in emptiness, 2,000 of the Law and 2,000 the days of the Messiah." Another says: "The age will last not less than 85 jubilees, and in the last jubilee the son of David will come." These various measurements by 12, 10, and 7 have the same principle at the bottom, to divide the age of the world into complete periods by holy numbers. The number 7, the sabbatical number, would naturally be the favorite for the Jews. This method of counting first appears among Christians in the epistle of Barnabas[5] by an unknown Alexandrian Christian, of the second century, who teaches that in six days = 6,000 years—all things will be formed; the Son of God will come again and judge the world and rest on the seventh day; the eighth day will be the

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[1] See p. 14. [2] xiv. 11, 12. See p. 12. [3] See p. 18.
[4] Synhed., 97*a*. [5] xv.

beginning of a new world. He cites the Apocalypses of Enoch and Ezra. The Sabbatical Millennium was more definitely attached to the Millennium of the Apocalypse of John by Lactantius in a pre-millenarian sense, and also by Methodius of Tyre, and Victorinus without definite pre-millenarianism. Cyprian and Jerome believed in the millennial Sabbath of the world, but were opposed to pre-millenarianism. The Sabbath Millennium has been associated with the Millennium of John by Joseph Mede, and many since his day; but there is no proper connection between them. There is no biblical warrant for a Sabbath Millennium. There is no such system of counting the age of the world in the Apocalypses of Daniel and of John. Daniel gives 70 sacred weeks, from the decree of Cyrus to the Advent, which are divided into 69+1. The last week is reduced to times, months, and days, and given as half a week=$3\frac{1}{2}$ times=42 months=1,260 days, and then there is an advance into the latter half of the week by 30 and then by 45 days, till the time of blessedness. Interpreters have endeavored in various ways to make out the exact interval in years until the first advent of Christ, but without agreement or satisfactory results. The numbers are really symbolical of a sacred complete time, the last part of which is composed of a broken week of suffering speedily followed by blessedness.

So in the Apocalypse of John in the Visions of the Dragon and the Beasts we have $3\frac{1}{2}$ times=42 months=1,260 days, as representing the times of persecution; and the Millennium as the period of triumph of the Kingdom of Christ. But the Millennium is not the closing one of a series. It stands by itself. These numbers are so related to one another that the persecution immediately precedes the triumph of the martyrs. There

must be a common principle of interpretation. They are both either real or symbolical.

If real they may be interpreted as exact in both cases, when there would be $3\frac{1}{2}$ years of persecution, followed by 1,000 years of triumph. It is so impossible to make this interpretation conform to the history of the Church that it has not been attempted. The year-day theory, as usually applied to the 1,260 days, would make the Millennium 360,000 years, which involves such an extravagance of time as to find few advocates. A common interpretation, which takes the Millennium as exact, and the 1,260 days on the year-day theory, is so inconsistent that it should be abandoned by every exegete. We can only interpret these numbers in accordance with the symbolism of numbers in which the $3\frac{1}{2}$ times=42 months=1,260 days constitute a broken week, a shortened time, shortened by divine interposition for the elect, in accordance with Matthew xxiv. 22; and the 1,000 years as the cube of ten, the most perfect number, the most complete period of the kingdom of the Messiah.

(2) The state of blessedness and glory of the Old Testament prophets is always associated either with the Advent of the Messiah or the Advent of Yahweh. Hence the association of this conception with the Millennium involves the premillenial Advent of the Messiah. This association was introduced into the Christian Church by Papias, in the sub-apostolic age, influenced by the Apocalypse of Baruch, which he cites as giving the words of Christ himself.[1] It was adopted apparently by Justin among the Apologists, by Irenæus and Tertullian, Lactantius and possibly Victorinus of

[1] See p. 9, also Briggs, *Origin and History of Premillenarianism* in the *Lutheran Review*, April, 1879.

Pettau, in the Ante-Nicene Church. Its association with Jewish Ebionitism was fatal to its general adoption in the first century, and its association with Montanism destroyed it in the second century. It was opposed by Claudius Apollinaris (170–180), who arrayed a provincial synod against it in Asia Minor; by Victor (192) and Caius (220), of Rome; by Origen and Dionysius the Great, in Egypt. It was overcome before the Council of Nice, and found no expression in symbol or liturgy. In the Post-Nicene Church it did not exist for twelve centuries save in Apollinaris, Severus (for a time) and the Syrian, Bar Sudalli. Jerome and Epiphanius, Augustine and others sharply opposed it. It was revived at the Reformation in a gross form among the Anabaptists and opposed by all the Reformers, especially Melancthon, Urbanus Rhegius, and Bullinger. It was revived in a moderate form in England by Joseph Mede (1627), who was followed by John Goodwin, Jeremiah Burroughs, Nathaniel Holmes, and others, and in a gross form by John Archer and Robert Manton (1642); W. Aspinwall (1653); John Rogers (1654), and the Fifth Monarchy men. The Westminster divines stoutly opposed it, especially Tuckney, Baillie, Gillespie, Rutherford, Younge, and Caryll. It is inconsistent with several passages of the Westminster Confession [1] and Larger Catechism.[2] The Provincial Assembly of London, organized by the Westminster divines as the model for all England in 1653, declared it to be among the "many corruptions which crept into the Church in the very infancy of it." [3]

It was revived in Germany by J. W. Peterson in 1693,

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[1] *e. g.*, xxxiii. 3; xxv. 2.

[2] Question 86.

[3] See Briggs' *Whither*, pp. 200 *seq.*

and again by Edward Irving in England.[1] It found many advocates in the eighteenth and nineteenth centuries in Europe and America, among whom we may mention Bengel, Auberlen, Elliot, Henry Alford, R. C. Shimeall, J. A. Seiss, Chas. Maitland, William Miller, E. R. Craven, S. H. Kellogg. But there are insuperable exegetical objections to this association of the state of blessedness and glory at the second Advent with the Millennium. There is no reference in the chapter either directly or indirectly to any Old Testament passages, by which a bridge may be formed to introduce these conceptions into it; and it is opposed by the fact that there is but one clear reference to the Prophecy of the Old Testament in the entire passage—namely, to the conflict with Gog and Magog[2] which follows the Millennium and is based on Ezekiel,[3] where it is followed by the state of blessedness and glory. And indeed this is the constant representation of Prophecy, that the state of blessedness and glory follows a divine judgment and is connected with the reign of the Messiah in glory at his Advent, so that the state of blessedness and glory of Prophecy is covered by the descriptions of Rev. xxi. and xxii., and not by those of Rev. xx. This is confirmed by the remarkable combination in these very chapters, xxi. and xxii, of references to a state of blessedness and glory, and especially of those of Isaiah and Ezekiel, and indeed in the very same language and with the same coloring. The Millennium is thus a distinct conception from the state of blessedness and glory that follows the second Advent.

(3) The conversion of the nations and the Jews and a more glorious condition of the Church before the

[1] In his translation of Lacunza's *Coming of the Messiah in Glory.*

[2] Vers. 8, 9. [3] xxxviii., xxxix.

Advent predicted in New Testament Prophecy, has been improperly associated with the Millennium. The Abbot Joachim (1200) taught that there were seven periods of the Church, and that there was to be a glorious time of the conversion of the Jews in accordance with the Epistle to the Romans[1] before the Advent. He was followed by Urbertinus de Cassalis, John Clemens,[2] and other Roman Catholic writers. Francis Lambert, of Avignon, one of the reformers, attached the idea to the Millennium.[3] Many others adopted the view, among whom we may mention Coelius Secundus Curio,[4] Martin Borrhaus,[5] John Ferus,[6] Carolus Gallus,[7] J. Piscator,[8] in connection with an emphasis upon the resurrection of the martyrs to reign with Christ in heaven, Alsted,[9] who taught a corporeal resurrection of the saints, and their reign on earth, without, however, a personal advent of Christ. Thos. Brightman was the first to teach it in England.[10] He made two millenniums, the one the blessed state of the Church beginning 1300 and running on to 2300, to be followed by a still more blessed state in connection with the calling of the Jews. Henry Finch[11] laid stress upon that one feature of the future blessedness. Hakewell[12] more definitely attached the idea to the future Millennium. The idea of a more glorious future of the Church of Christ was adopted by many of the members of the Westminster Assembly of

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[1] Romans xi. See p. 170.

[2] The reputed author of *Onus Ecclesiae*, 1531.

[3] In his Commentary on the Apocalypse, 1528.

[4] *De Amplitudine Beati Regni Dei*, 1554.

[5] Com. on Apocalypse, 1561.

[6] Com. on Genesis, 1564.

[7] *Clavis Prophetica*, 1592.

[8] Com. on the New Testament.

[9] *De Mille Annis*, 1621.

[10] *A Revelation of the Revelation*, 1615.

[11] *Calling of the Jews*, 1621.

[12] *Apologie; or, Declaration of the Power and Providence of God in the Government of the World*, 1627.

divines, such as Anthony Tuckney, Stephen Marshall, Herbert Palmer, William Younge, Geo. Gillespie, and it found expression in the Westminster Symbols so far as the conversion of the Jews is concerned; yet they carefully avoided attaching the idea to the doctrine of the Millennium.[1] Indeed the idea of a future Millennium before the Advent is ruled out by the Westminster Symbols no less than is Premillenarianism, both of them against the orthodox Reformed faith.

The Savoy Confession, in the article on the Church, gave still more decided reference to the hope of a more glorious condition of the Church in the future. It was definitely attached to the Millennium by the Cambridge Platonists, as Henry More,[2] Kidder,[3] and others, such as Robert Fleming.[4] Spener, the Father of Pietism, in 1693,[5] takes the same position which thus became the doctrine of the Pietists. Vitringa[6] in Holland, and Daniel Whitby[7] in England combined to give it wider currency, so that through the influence of Pietism and Methodism, as well as of the newer Platonism and Arminianism, it became in the eighteenth century the most popular and common view of the Millennium, and so continues until the present day. But there are no exegetical reasons for the association with the Millennium of this idea of the conversion of the Jews and the future glories of the Church in the conversion of the nations. There is nothing of this in the text or context of Rev. xx. The conversion of the nations has been the

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[1] As we see from Anthony Tuckney's *Prælectiones* and the Symbols themselves.

[2] *Mysteries of Godliness*, 1660. [3] *Demonstration of the Messias*, 1699.

[4] *Fulfilling of the Scriptures*, 1681.

[5] *Assertion of the Hope of Better Times.*

[6] *Com. on the Apocalypse*, 1705; 2d ed., 1719.

[7] *Com. on the New Testament*, 1703.

wish of the Church from the beginning, and will remain the prayer of the Church until the End. This wish will undoubtedly assume greater and greater proportions until the predictions as to the conversion of the world and the final conversion of the Jews are fulfilled; but there is no reason for postponing the beginning of the Millennium until these are accomplished, especially in view of the fact that then, according to the Apocalypse of Jesus,[1] the second Advent is to take place. The stress laid upon the hope of better times, by Puritans, Pietists, and Methodists is highly important, and has had blessed results; but it has nothing to do with the Millennium.

Any doctrine of the Millennium stands or falls with the proper interpretation of the passage Rev. xx. 1–10; for this is the only portion of Holy Scripture in which there is any reference to such a period of a thousand years.

SCENE IV.

And I saw an angel coming down out of heaven,
Having the key of the abyss and a great chain upon his hand.
And he laid hold on the dragon, (the old serpent, which is the Devil and Satan),[2] and bound him for a thousand years,
And cast him into the abyss, and shut *it*, and sealed *it* over him,
That he should deceive the nations no more,
Until the thousand years should be finished:
After this he must be loosed for a little time.[3]

(Rev. xx. 1–3.)

The principal object brought into view is "the dragon," and he is explained by the final author as "the old serpent," "the Devil and Satan." This is the dragon of the fourth Vision,[4] where the same predicates occur: "The great dragon, the old serpent, he that is called

[1] Matthew xxiv. 14. See *Messiah of the Gospels*, p. 144.
[2] The clauses in brackets are probably an editorial explanation.
[3] Comp. xii. 12.
[4] Rev. xii. 9.

the Devil and Satan, the deceiver of the whole world." "A great red dragon, having seven heads and ten horns, and upon his heads seven diadems."[1] These predicates are a heaping up of terms to describe the Devil as he is variously presented in the Scriptures.[2]

And an angel of God descended out of heaven with the key of the abyss and a great chain upon his hand, and he laid hold of the dragon and bound him for a thousand years and cast him into the abyss, and shut it and sealed it over him.[3]

The purpose of the imprisonment of the dragon is that he may no more lead the nations astray, that his headship of the world power, in its organized conflict with the Kingdom of God, may cease. It does not involve the banishment of evil spirits from the world, or exclude indirect and mediate Satanic influence in the affairs of mankind; but it implies that his personal and peculiar presence and agency, in the use of supernatural energies and forces of deception and persecution, are brought to an end.

There are several passages in which a conflict with Satan is referred to: (*a*) There is a personal conflict of the Messiah with Satan, not only in the temptation in the wilderness, but at the several stages of the career of

[1] Rev. xii. 3. He is also mentioned by the redactor again in Rev. xvi. 13 as the dragon.

[2] He is the serpent who tempted Eve, and who is to be trodden under foot by the woman's seed (Gen. iii. 15; 2 Cor. xi. 3); the devil and satan who tempted Jesus (Matt. iv. 1–11); the adversary, tempter, and ensnarer of Christ's people (Matt. xiii. 39; Eph. iv. 27; vi. 11; 1 Tim. iii. 7); the prince of the demons and of this world and of the authority of the air (Matt. xii. 24; John xvi. 11; Eph. ii. 2).

[3] So in Rev. ix. 1, a star unlocked the abyss out of which come the swarms of locusts. The abyss is mentioned in Rev. ix. 1, 2, as pit of the abyss, with a king over it called Abaddon or Apollyon (ix. 11). It is the place whence the wild beast came (xi. 7; xvii. 8); where the demons desire Christ not to send them (Luke viii. 31); where the fallen angels are chained for judgment (2 Peter ii. 4; Jude 6).

Jesus; and in his authority over the demons that possessed the demoniacs; in the struggle of Satan for the possession of Peter and Judas;[1] in the betrayal; in the last trials of Jesus with his enemies; and in the experiences of the Redeemer in Hades. The result is that Satan is stripped of his mastery over death,[2] so that henceforth it is the Messiah who has the keys of Death and Hades.[3] (*b*) In the previous scene of the apocalypse of the Dragon,[4] there is described a struggle between Michael and his angels and the dragon and his angels. The result is that the Devil is cast out of heaven to the earth, and he descends to the earth with great wrath, knowing that he hath a short time. He then persecutes the woman, mother Israel, who flees from him into the wilderness, and is nourished by God for $3\frac{1}{2}$ times = 1,260 days. This conflict and victory in Heaven is connected with the "man child, who is to rule all the nations with a rod of iron," who "was caught up unto God and unto his throne." This is a representation of the ascension of the Messiah to his throne. In accordance with this, Jesus saw in prophetic vision his own victory in connection with the victory of the disciples over the demoniacs, and said: "I beheld Satan fallen as lightning from Heaven."[5] Again[6] he says: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself." Here the judgment of Satan is connected with the exaltation of Christ. The descent of the Devil and his angels to the earth for a short time is associated with the ascent of Christ and his rescued ones,[7] and may not

[1] Luke xxii. 31; John xiii. 27.
[2] Heb. ii. 14.
[3] Rev. i. 18.
[4] Rev. xii. 7–12.
[5] Luke x. 18.
[6] John xii. 31, 32.
[7] Eph. iv. 8–10.

unnaturally be brought into connection with Pentecost. The descent of the Holy Spirit with supernatural energies of good was to meet and overcome the descent of the Devil with supernatural energies of evil; and the conflict was to be waged for the short time that precedes the Millennium.

This, then, is followed by the capture of the dragon described in Rev. xx. 1–3, and his imprisonment for a thousand years in the abyss. The short time preceding the Millennium is $3\frac{1}{2}$ times=1,260 days=42 months. Dan. xii. 11, 12, and Matth. xxiv. 22, guide us to interpret this as "days shortened for the sake of the elect," half of a week, a brief period of persecution of the saints and triumph of Satan. This short time is then the martyr age of the Church, marked externally by the two great events, the destruction of Jerusalem and the overthrow of heathen Rome as a power of persecution; characterized internally by demoniacal possessions and lying wonders of all kinds on the one side, and on the other by the gift of tongues, prophecy, and miracle-working, the supernatural influences on both sides gradually disappearing from the stage of history.

The confining of Satan in the abyss would then correspond with the cessation of supernatural evil forces in the world. The evil forces having been withdrawn, the supernatural powers for good would be no longer necessary, and the Church would be left to itself to overcome the ordinary evil of the world by the ordinary operations of the Holy Spirit through the established means of grace. The Millennium would then be the period of the Kingdom of Christ in its domination of the world. As it was introduced by a brief period of conflict, it will close with a brief conflict which introduces the period of glory.

SCENE V.[1]

And I saw thrones, and they sat upon them, and judgment[2] was given unto them:
And *I saw* the persons[3] of them that had been beheaded for the testimony of Jesus, and for the word of God,[4]
(And such as worshipped not the beast, neither his image,
And received not the mark upon their forehead and upon their hand;)[5]
And they lived, and reigned with the Messiah a thousand years.
The rest of the dead lived not until the thousand years should be finished.
(This is the first resurrection.
Blessed and holy is he that hath part in the first resurrection:
Over these the second death hath no power;
But they shall be priests of God and of the Messiah,
And shall reign with him a thousand years.)[6]

(Rev. xx. 4-6.)

The prophet sees "the persons of them that had been beheaded for the testimony of Jesus and for the word of God." These are explained by the final author as "such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand." "They lived and reigned with the Messiah a thousand years." These persons are represented by

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[1] This scene is ascribed by Spitta, *l. c.*, s. 208, after Weyland, entirely to the redactor.

[2] *κρίμα* elsewhere xvii. 1, in the apocalypse of the Bowls; xviii. 20, in the apocalypse of the Beasts.

[3] *ψυχή* does not mean the soul as distinct from the body, but persons, as often in the New Testament in the use of *ψυχή*, and in the Old Testament in the use of נפש. The persons themselves are in the vision of the prophet and not the mode of their existence, whether in the body, or apart from the body.

[4] This phrase is found in similar terms in i. 9; vi. 9; comp. *διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν*, xii. 11. See p 340.

[5] This bracketted clause is an explanatory interpolation, as Völter rightly holds. It identifies these with the martyrs of the fourth Vision.

[6] This is probably a comment by the redactor. It is an additional statement and not anything seen in the Vision.

the Redactor as the martyrs of the brief period that precedes the Millennium, the 42 months = 1,260 days = $3\frac{1}{2}$ times of the fourth Vision,[1] where they are described in the same terms as in our passage. They are also the same as the martyrs of the apocalypse of the Seals,[2] which have corresponding predicates. These are said to live and reign. They are priest kings as the martyrs of the apocalypse of the Beasts. It is said of them: "This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of the Messiah, and shall reign with him a thousand years." It is very clear that these persons are the martyrs of the $3\frac{1}{2}$ times; and they are described as having a resurrection and enthronement after their persecution and death. What, then, is the nature of this resurrection? There are several resurrections described in the Scriptures, and these have their advocates in connection with our passage.

(*a*) Premillenarians insist upon a bodily resurrection. But there is nothing in text or context to suggest such a thing. The martyrs are represented as enthroned and as with the Messiah; so that if the thrones are upon earth, and these martyrs are on earth, the Messiah is also on earth in a second Advent. But there is no reference to the earth or the body in the passage. Rather, the term "with the Messiah" lifts our thoughts to heaven where is the throne of the Messiah. The contrast implies the same. Satan is cast out of the earth into the abyss; naturally the martyrs rise to the contrasted place, Heaven. This is confirmed by all the parallel passages. In the apocalypse of the

[1] Rev. xiii., in the apocalypse of the Beasts. See p. 322. [2] Rev. vi. 9.

Seals[1] the martyrs are at the heavenly altar. The witnesses of the apocalypse of the Beasts[2] ascend into heaven in the cloud. The 144,000 of the apocalypse of the Seals[3] are upon Mount Zion with the Lamb. Thus the place of the risen martyrs is at the foot of the altar on Mount Zion, in Heaven, where is the golden altar and temple of God.[4]

(*b*) It is regarded as a symbolical resurrection by those who hold to the association of the more glorious state of the Church with the Millennium. It is then conceived like the resurrection of Israel as a nation, in Ezekiel;[5] of Elias in John the Baptist;[6] in the representation of the final restoration of Israel to life from the dead,[7] and in the resurrection of the wild beast from the abyss.[8] But the resurrection is here in order to enthronement with Christ, which is more than such an association with Christ as is implied in the churchly life of a converted world, or portion of the world, whether of the Jews or the Gentiles or both.

(*c*) It is explained by most of those ancient and modern interpreters who reject the views of the Millennium which we have excluded, as a spiritual resurrection. But that takes place at regeneration and conversion. It must precede martyrdom, and cannot follow martyrdom as this resurrection does. It is not a resurrection and ascension to heavenly places by mystical union with Christ,[9] but a real resurrection and enthronement over against the dethronement and imprisonment of Satan. The two are in antithesis. The dragon is cast into the abyss, the martyrs are raised to heaven. The dragon is imprisoned, the martyrs are enthroned.

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[1] Rev. vi. 9.
[2] Rev. xi. 12.
[3] Rev. xiv. 1.
[4] Rev. xi. 19.
[5] Ezek. xxxvii.
[6] Matth. xi. 14.
[7] Rom. xi. 15.
[8] Rev. xvii. 8.
[9] Comp. Eph. ii. 6.

The dragon persecutes for a short time and is imprisoned for a millennium. The martyrs have suffered for a short time; they reign for a millennium.

(*d*) This resurrection is to be explained as a resurrection from Hades to Heaven.[1] Those, who have suffered in this world and have been slain, ascend to their thrones in heaven. This is true of each individual in turn. It is true of the whole class. The prophet in this vision sees the whole body of martyrs enthroned; as in the apocalypse of the Seals[2] he sees the 144,000, the complete number (12×12,000) on Mt. Zion, the heavenly Zion, the firstfruits of the redeemed.

The Millennium is here preceded by the short martyr age, as in the previous Vision by the age of the supremacy of the dragon. The time is not definite time. There is none such in biblical prophecy. The time is relative; the numbers are symbolical here as elsewhere in prophecy. The Millennium begins with the close of the period, not with any definite event or year of time, but in general with the supremacy of the Church or Kingdom of Christ over the Roman Empire or world power. The Millennium corresponds in general with the duration of the Church as the triumphing institution of the world in the last complete period of human history. As it was introduced by a brief period of martyrdom, so it will close with a brief period of final struggle with the released Satan, when supernatural forces for evil and good unite with human forces and join the final issue.

The prevailing view of the Millennium in the history

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[1] Comp. for the conception of the resurrection to heaven as gained by the ascension of Christ, Matth. xxvii. 52, 53; Eph. iv. 8; 1 Peter iii. 19; iv. 6; Heb. xi. 13; John v. 25.

[2] Rev. xiv. 1.

of Exegesis and of Christian theology has identified it in various ways with the period of the Christian Church. The common mistake has been in regarding the Millennium as an exact thousand years. The Mediæval Church and the Reformers dated its origin with the time of Christ, either from his birth, his ascension, or the destruction of Jerusalem. John Fox is said to be the first who dated it from Constantine. He was followed by Lord Napier, Patrick Forbes, Hugh Broughton, and most interpreters since.

Ephraem the Syrian and Urbanus Rhegius regarded the Millennium as a symbolic period, and identified it with the everlasting glory of the saints. It is more properly a symbolic period of the triumphing Church from the close of the martyr age until the final conflict at the End of the Age.

During this Millennium the Church more and more overcomes the world. The hope of better and more glorious times constantly inspires it. The final conversion of all nations and the ultimate conversion of the Jews bound its horizon of promise. These having been accomplished, the Millennium comes to an end with the release of Satan for a brief period to bring on the final conflict which is determined by the second Advent of Christ to judgment. After this last judgment the state of blessedness and glory of Old Testament prophecy ensues on a new earth with new heavens.

SCENE VI.

And when the thousand years are finished,
Satan shall be loosed out of his prison,
And shall come forth to deceive the nations which are in the four corners of the earth,
Gog and Magog, to gather them together to the war:
The number of whom is as the sand of the sea.

And they went up over the breadth of the earth,
And compassed the camp of the saints about, and the beloved city:
And fire came down out of heaven, and devoured them.
And the devil that deceived them was cast into the lake of fire and brimstone.
(Where are also the beast and the false prophet;[1]
And they shall be tormented day and night unto the ages of the ages.) (Rev. xx. 7–10.)

This scene does not begin until the thousand years have come to an end, and the devil has been released from the prison of Abaddon. The devil leads the enemies in this battle. The prophet sees an innumerable multitude from the extremities of the earth following him for the final struggle against the saints. He has in mind the battle with Gog, as described by the prophet Ezekiel,[2] and the all nations of the prophets Joel[3] and Zechariah.[4] He represents the heathen nations as massed against the saints under diabolical leadership. The devil has been released from prison, to do that which he could not do during the millennium, and to bring on the final conflict. The place of the conflict is "the camp of the saints." The saints are conceived of as a holy army.[5] They are also a holy city beloved of

[1] This is an interpolation connecting this Vision and its judgment with the previous Vision and its judgment of the beast.

[2] Ezekiel xxxviii.–xxxix. The difference in the representation from that of Ezekiel is in the diabolical leadership, in the use of Magog as a name of a person instead of a place, and in the substitution of a general reference to nations in the four corners of the earth for the specific Persia, Ethiopia, Lybia, Gomer, Togarmah, Meshech, and Tubal.

[3] Joel iv.

[4] Zechariah xiv. See *Messianic Prophecy*, p. 468.

[5] So they are a priestly army under the Messianic priest king, Psalm cx. They are an army of heroes who do battle under Yahweh in the valley of Jehoshaphat, Joel iv. In the sixth Vision the army of the Messiah is composed of white cavalry, Rev. xix. 14.

God.[1] No definite historic or geographical place is here referred to. This battle scene is a parallel one to the battle of Armagedon in the apocalypse of the Bowls,[2] and the final battle of the holy war of the apocalypse of the Beasts.[3] The army was destroyed by fire from heaven as was Magog in Ezekiel.[4] But the devil is cast into the lake of fire, just as in the apocalypse of the Beasts, the beast had been cast therein. So in the apocalypse of Daniel,[5] the river of fire flows forth from the throne of the Judge. The fire from heaven sweeps away the devil in a fiery stream into the lake of fire and brimstone, which it for the first time constitutes as the ultimate doom.

THE GREAT WHITE THRONE.

§ 70. *The Messiah comes on a great white throne before which heaven and earth and all things flee away. The dead, small and great, from all parts stand before the throne and are judged by the records of the book of life. The condemned are cast into the lake of fire.*

SCENE VII.

And I saw a great white throne, and him that sat upon it,
From whose face the earth and the heaven fled away;
And there was found no place for them.
And I saw the dead, the great and the small,
Standing before the throne; and the books were opened:
And another book was opened, which is *the book* of life:
And the dead were judged out of the things which were written
in the books, (according to their works).
And the Sea gave up the dead which were in it;
And Death and Hades gave up the dead which were in them:

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[1] So the war of the nations is against Jerusalem in Zech. xiv.; and the holy city trampled under foot by the nations in Rev. xi. 2, seems to be the city of the saints. See p. 317.

[2] Rev. xvi. 13 *seq*. See p. 421.

[3] Rev. xix. 19–21. See p. 333.

[4] Ezekiel xxxix. 6.

[5] Daniel vii. 10.

And they were judged every man according to their works.
And Death and Hades were cast into the lake of fire.
This is the second death, the lake of fire.
And if any was not found written in the book of life,
He was cast into the lake of fire. (Rev. xx. 11–15.)

This is an Advent-scene. The person whose advent is described, is enthroned on a great white throne. In the parallel Advent-scenes he is described in the apocalypse of the Trumpets as enthroned on a white cloud,[1] and in the apocalypse of the Beasts as seated on a white horse,[2] and in the prologue of the Trumpets it is proclaimed, "Behold he cometh with the clouds."[3] So in the apocalypse of Jesus, the Son of man comes on the clouds of heaven, and in his royal judgment scene is enthroned upon his throne of glory.[4]

These are all different representations of the same event. Our passage is more in accord with the royal judgment of Matthew. The Messiah is so glorious, majestic, and awe-inspiring that the heaven and the earth flee from his presence. So in the judgment-scene of the apocalypse of the Bowls "every island fled away and the mountains were not found,"[5] and in the oath of the angel heralding the advent, of the apocalypse of the Trumpets, "there shall be time no longer."[6]

The Advent is for judgment of the dead, and they are assembled before the throne from the sea and from the abode of the dead in Hades. Death is in parallelism with Hades, and seems to be used here in a local sense. It is possible that it stands for Apoleia, the prison of Hades. It is noteworthy that only the dead appear before the throne for judgment; the living are

[1] Rev. xiv. 14. [2] Rev. xix. 11. [3] Rev. i. 7.
[4] Matth. xxiv. 30; xxv. 31. See *The Messiah of the Gospels*, pp. 154, 226.
[5] Rev. xvi. 20. [6] Rev. x. 6.

not mentioned. The reason for this is that the living have already been judged in the final battle of the previous scene. The living saints constituted the beloved city, and were delivered from the living wicked ones by divine interposition. The living wicked were all in the army of the devil and were destroyed by the fire from heaven.

The question arises whether all of the dead delivered up by Death and Hades and the Sea were cast into the lake of fire. If we regard Death and Hades as standing for the inhabitants of the places prior to their resurrection we are forced to that opinion. If, however, we regard these names as personifications for the places, then we may suppose that they are cast into the lake of fire with the devil and the beasts, in order to show that they cease to exist and that these places of the intermediate abode of the dead prior to the Day of judgment are done away with forever at the judgment. There seems to be an implication that some of those from Death and Hades were found written in the book of life, in the antithesis to the supplication, "If any was not found written in the book of life." If this be a fair inference, then it appears that not all of the redeemed prior to the judgment have gone to be with the Messiah and the martyrs in heaven; but that some of the dead who are in the discipline of redemption remain in Hades and possibly also in Apoleia until the day of doom. There is room for much speculation here; but no sound basis for dogmatic statement.[1]

Two sets of books are mentioned—the one set is composed of a number of books. These books are the books of record of deeds by which the condemned are

[1] See pp. 56, 130.

judged. The other set is a single book, being simply a register of the names of those appointed to life. Those whose names are registered in the book of life are admitted to final salvation. Those who are not registered therein are condemned by the record of their evil deeds and are cast into the lake of fire. This is called the second death. From the first death there was a resurrection to judgment with an opportunity of salvation; from the second death in the lake of fire no resurrection or further judgment is proposed.

ALL THINGS BECOME NEW.

§ 71. *New heavens and a new earth take the place of the old. The new Jerusalem descends from heaven as a bride adorned for her husband. Its foundations are twelve precious stones, its walls are diamond, its gates are twelve pearls. The city itself is pure gold. It is a cube like the Holy of Holies. God's throne is therein. He dwells with men. His servants see His face, live in His light, and reign forever. All evil is abolished. All things become new.*

SCENE VIII.

And I saw a new heaven and a new earth:[1]
For the first heaven and the first earth are passed away;
And the sea is no more. (Rev. xxi. 1.)

The new heaven and new earth take the place of the old heaven and earth, which have fled from the face of the Messiah. The conception is doubtless based upon the prediction of the new heavens and earth in the second Isaiah.[2] And it is similar to the new heavens and

[1] This scene is regarded by Spitta, *l. c.*, s. 212–214, as composite. He ascribes to his Jewish Apocalypse of the time of Caligula only verses 1, 5*a*, 6*a*, the other verses and parts of verses to the redactor. The lack of harmony has been caused by the removal of the description of the new Jerusalem to compact it with the description in the apocalypse of the Bowls.

[2] Isaiah lxv. 17.

earth of the second Epistle of Peter,[1] which spring out of the great conflagration. The statement that there will be no more sea, indicates in one particular how differently the new earth is conceived of from the old, and it is in keeping with the reference to the sea as the abode of some of the dead in the previous scene.[2]

And the holy city, new Jerusalem,[3] I saw
Coming down out of heaven from God,
Made ready as a bride adorned for her husband.[4]
(Rev. xxi. 2.)

And the city lieth foursquare,[5]
And the length thereof is as great as the breadth:
The length and the breadth and the height thereof are equal.
And the building of the wall thereof was jasper:
And the city was pure gold, like unto pure glass.
The foundations of the wall of the city were adorned with all manner of precious stones.
The first foundation was jasper; the second, sapphire;
The third, chalcedony; the fourth, emerald;
The fifth, sardonyx; the sixth, sardius;
The seventh, chrysolite; the eighth, beryl;
The ninth, topaz; the tenth, chrysoprase;
The eleventh, jacinth; the twelfth, amethyst.
And the twelve gates were twelve pearls;
Each one of the several gates was of one pearl:
And the street of the city was pure gold, transparent as glass.
(Rev. xxi. 16*a*, *c*, 18–21.)

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[1] 2 Peter iii. 13. See p. 64.

[2] The new Jerusalem descending from heaven is also a conception of the second Isaiah in the passage referred to, Isaiah lxv. 17, 18. She is described as the bride, as in the second Isaiah she is the bride of God, Is. lxii. 4, 5. See *Messianic Prophecy*, pp. 400, 483.

[3] The new Jerusalem coming down out of heaven, is mentioned also in the apocalypse of the Epistles, iii. 12, but without the epithet "holy city." In the parallel passage of the apocalypse of the Bowls it is "the holy city Jerusalem."

[4] The parallel passage, xxi. 9, of the apocalypse of the Bowls, has "the bride, the wife of the Lamb."

[5] The reasons for the analysis of this piece are given in connection with the larger piece of the apocalypse of the Bowls. See p. 432.

This scene describes the city which was seen descending from heaven as a bride made ready and adorned for her husband. It was a cube like the Holy of Holies of the tabernacle, of equal length, breadth, and height. The wall was of diamonds resting upon twelve successive foundations of twelve different precious stones. The gates were great pearls. The general appearance of the city therefore was of twelve layers of precious stones surmounted by diamond walls enclosing a city of gold.

And there shall be no more anything accursed:
And the throne of God (and of the Lamb)[1] shall be therein:[2]
And his servants shall do him service;
And they shall see his face;
And his name *shall be* on their foreheads.
And there shall be night no more;
And they need no light of lamp, neither light of sun;
For the Lord God shall give them light:
And they shall reign unto the ages of the ages.
(Rev. xxii. 3-5.)

In the third line of this scene it was said "and the sea is no more." This section of the same scene begins with a similar word, "there shall be no more anything accursed." Later on, "there shall be night no more." In the following section of this scene other similar statements will appear. This city whose adornments have been described has the throne of God in it, and about that throne His servants assemble to do Him service.

[1] Spitta and Völter are correct in thinking the reference to the Lamb an interpolation; the singular pronoun in the subsequent context refers to God alone.

[2] Spitta, *l. c.*, s. 220, thinks that the remaining lines are an interpolation of the redactor. They are not harmonious to the previous context. The lack of harmony is quite evident when one compares xxii. 5 with xxi. 23. These are different representations of the same thing. The reason of this lack of harmony is that the passage we are now considering originally belonged in another context than xxii. 1, 2, and came immediately after xxi. 21 and immediately before xxi. 3.

His name is on their foreheads, to show that they belong to Him. They live in His presence, and are privileged to continually behold His face. He is their light, they live in His light. He is their king, but He is King of kings, and they are His kings reigning under His superior rule.

And I heard a great voice out of the throne [1] saying,
Behold, the tabernacle of God is with men,
And he shall dwell with them,[2] and they shall be his peoples,
And God himself shall be with them, *and be* their God:
And he shall wipe away every tear from their eyes;[3]
And death shall be no more;[4]
Neither shall there be mourning, nor crying, nor pain, any more:
The first things are passed away.
And he that sitteth on the throne said,[5] Behold, I make all things new. (Rev. xxi. 3-5*a*.)

The abode of God with His people is conceived of after the manner of Ezekiel.[6] The abolition of death and sorrow is in accordance with an ancient apocalypse

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[1] The voice from the throne is elsewhere, xix. 5, xvi. 17, which have been ascribed to the apocalypse of the Bowls.

[2] The parallel passage in the Vision of the Seals, vii. 15, is *σκηνώσει ἐπ' αὐτούς* for *σκηνώσει μετ' αὐτῶν* here. This may be a different translation of בקרבם ישכן.

[3] The parallel passage, vii. 17, has *ἐξαλείψει πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν*. Here there is a slight variation in reading *ἀπὸ τῶν ὀφθαλμῶν αὐτῶν*, which is also probably a different translation of the same original מחה כל־דמעה מעיניהם, which is based on מחה דמעה מעל כל־פנים of Is. xxv. 8. The LXX reads *ἀφεῖλε πᾶν δάκρυον ἀπὸ παντὸς προσώπου*.

[4] This mode of expression is the same as in xxi. 1, which seems to imply the same document. It is a free rendering of Is. xxv. 8.

[5] This phrase might refer to the enthroned God of the Vision of the Seals, vii. 10, or the enthroned of xxii. 1; it seems to me that it is the latter. *εἶπεν* is only here in Apocalypse, *εἰπάτω*, xxii. 17; *εἰπέν μοι*, vii. 14; xvii. 7; xxi. 6; xxii. 6.

[6] Ezekiel xxxiv. 30, 31; xxxvii. 21–28. See *Messianic Prophecy*, p. 278.

contained in the book of Isaiah.[1] The close of the apocalypse of the Dragon is brief and sublime. The theophanic person says: "Behold, I make all things new." This comprehends and concludes all that can be said or done.

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[1] Is. xxv. 8. See *Messianic Prophecy*, pp. 306 *seq.*

CHAPTER XII.

THE MESSIAH OF THE APOCALYPSE OF THE TRUMPETS.

THE Apocalypse of the Trumpets is the third in the order of the apocalypses of the Sevens in their present arrangement. But it is probable that it is older than any of the others. It contains a considerable amount of material, which is assigned by several critics to one or more Jewish writers. The Messiah of this apocalypse is the Son of man on the clouds, of the apocalypses of Daniel and Enoch, and of the Apocalypse of Jesus.[1] This apocalypse is for the most part contained in chapters viii. 2–ix. But its Prologue is probably to be found in i. 7, 8, and its concluding scenes in pieces which by the successive editors have been transferred to contexts which seemed more appropriate in the scheme of our present Apocalypse. We find them in x. 1*a*, 3–7; xi. 14, 15*a*, 19; xiv. 6, 7, 14–20. The epilogue is to be found probably in xxi. 6, 7*b*, 8; xxii. 10–15.

The Vision of the Trumpets begins like the first and the second Visions of the Apocalypse with a heavenly scene. There is, however, no Christophany as in the previous Visions, and therefore the question arises whether the original introduction has been lost or is to be found elsewhere, or whether this Vision had no introductory Christophany. A comparison of this apocalypse with the apocalypse of the Bowls makes it prob-

[1] See *The Messiah of the Gospels*, pp. 23, 154.

able that it was introduced by a scene of martyrs. This we may find in vii. 1–8, which was pushed forward into the Vision of the Seals and displaced the other scene of the 144,000.[1]

In the second scene, viii. 2 *seq.*, seven angels are seen standing before God. These seven angels do not appear in the previous Vision, nor do the elders and cherubim of the previous Vision appear in this Vision. The angel with the golden censer seems to take the place of the elders with their bowls of incense. The angel and the elders minister alike as priests in the heavenly temple. The seven angels appear at once with the definite article as well-known angels. Similar conceptions are found in the apocryphal and pseudepigraphical literature.[2] Spitta,[3] on account of the incongruity of the two visions, holds that they belong to different authors, and that this vision belongs to his first Jewish author. I agree with him that they were originally independent visions. But it is not evident that they belonged to different authors, still less that the author of this vision was not a Christian.

HE COMETH WITH THE CLOUDS.

§ 72. *The Messiah cometh with the clouds; all will see him and mourn over him. This coming is guaranteed by the holy names of God.*

The Prologue of the Apocalypse of the Trumpets is probably to be found in i. 7–8, which was added to the prologue of the apocalypse of the Seals when these two apocalypses were compacted as the first edition of the Apocalypse.

Behold, he cometh with the clouds;
And every eye shall see him, and they which pierced him;

[1] See p. 293. [2] See Tobit xii. 15. [3] *l. c.*, s. 88 *seq.*

And all the tribes of the earth shall mourn over him.
Even so, Amen.
I am the Alpha and the Omega,[1]
Saith the Lord, the God, which is and which was and which is to come, the Almighty.[2] (Rev. i. 7–8.)

In the prologue of this apocalypse (ver. 7) the second Advent is graphically pointed out. The Advent is to be "with the clouds," in accordance with the words of the angel at the ascension,[3] the prediction of Daniel,[4] and the prediction of Jesus himself.[5] Then "every eye will see him,"[6] and especially "they which pierced him." This reminds us of the prediction of Jesus before the Sanhedrin.[7] The prediction that "all the tribes of the

[1] This representation is based on Isaiah xliv. 6; comp. Rev. xxi. 6; xxii. 13, where are the same attributes. The first and the last letters of the Greek alphabet seem to stand for "the First and the Last" of the Hebrew text. In xxi. 6; xxii. 13, *ἡ ἀρχὴ καὶ τὸ τέλος* is added. In xxii. 13 is added *ὁ πρῶτος καὶ ὁ ἔσχατος*. The limited usage of these phrases in the Apocalypse raises the question whether they may not be characteristic of one or more documents. Apart from the use of "the First and the Last" in the apocalypse of the Epistles, i. 17, ii. 8, the other examples are all in prologues and epilogues—for xxi. 6 must also be regarded as part of an original epilogue (see p. 387). The question then arises whether they came from the redactor or from an original apocalypse. Inasmuch as there is a divine speaker in every case, they must come from an apocalypse. The probability is that such a special usage would come from the same apocalypse. If the first is from the apocalypse of the Trumpets, the probability is that the others belong there likewise.

[2] *ὁ παντοκράτωρ* is the common rendering in the LXX for אלהי צבאות. And so the entire phrase is a heaping up of divine names. The sentence in the original was probably

אני ראשון ואני אחרון
אמר אדני האלהים יהוה צבאות.

This is the only example of this entire sentence. But the combination *κύριος ὁ θεός ὁ παντοκράτωρ* = אדני האלהים צבאות is used iv. 8; xi. 17 (The Seals); xv. 3; xvi. 7 (The Bowls); and xix. 6 and xxi. 22, which I have ascribed to the apocalypse of the Bowls. This phrase therefore belongs to the first group of Visions, the apocalypses of the Sevens.

[3] Acts i. 11.
[4] Dan. vii. 13.
[5] See *The Messiah of the Gospels*, pp. 152 *seq.*
[6] Cf. Is. xl. 5.
[7] See *The Messiah of the Gospels*, p. 126.

earth shall mourn over him" is a reiteration of the prediction of Jesus in his great apocalypse.[1] The advent is therefore an advent for universal judgment, in which those guilty of the Messiah's death will be especially punished. The reference to death by piercing is in accord with the prediction by Zechariah.[2] This verse gives a theme which is based on the apocalypse of Jesus and recurs in this apocalypse.[3] It is emphasized by an assertion by God himself, giving his own divine names and attributes as guarantees of the certainty of the Advent.[4]

ABADDON AND HIS ARMY OF DEMONS.

§ 73. *An angel seals one hundred and forty-four thousand children of Israel. The prayers of the saints ascend in the flames of the altar and are made effectual by heavenly incense. Seven angels sound the trumpet blasts of judgment. These bring down hail, fire, and blood upon the earth, a burning mountain falling into the sea, a burning star falling into the rivers, a darkening of the lights of heaven, all culminating in an army of locusts*

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[1] Matthew xxiv. 30. [2] Zec. xii. 10.

[3] The precise mode of the advent as on the clouds appears only in xiv. 14, and not in the earlier Visions.

[4] Spitta, *l. c.*, s. 24, thinks that the Messiah himself is here speaking and asserting his deity as the Yahweh of the Old Testament. But he thinks the clause came from the final author. It seems to me improbable that the editor would so represent the Messiah as speaking. If it belong to any of the original apocalypses it can only be interpreted of God, which indeed is the most natural interpretation and the one adopted by most interpreters. However, there can be no doubt that the apocalypse of the Epistles identifies the Messiah with Yahweh in the use of "the First and the Last" with reference to him. In the final arrangement of the material in the Prologue and the Epilogue, it seems that the editor interpreted these terms as referring to the Messiah himself. At all events, in these present combinations, one cannot be sure whether they refer to God or to Christ.

from the abyss headed by Abaddon, and a demon army of two hundred million horsemen from the Euphrates. These torment men, but do not bring them to repentance.

The first scene of this Apocalypse is the sealing of the 144,000 of the tribes of Israel.

SCENE I.

After this I saw four angels
Standing at the four corners of the earth,
Holding the four winds of the earth,
That no wind should blow on the earth, or on the sea, or upon any tree.[1]
And I saw another angel ascend from the sunrising,
Having the seal of the Living God:[2]
And he cried with a great voice to the four angels,
To whom it was given to hurt[3] the earth and the sea, saying,
Hurt not the earth, neither the sea, nor the trees,
Till we have sealed the servants of our God on their foreheads.[4]
And I heard the number of them that were sealed,
A hundred and forty and four thousand,
Sealed out of every tribe of the children of Israel.[5]
Of the tribe of Judah *were* sealed twelve thousand:

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[1] *δένδρον* is used in the Apocalypse only here, vii. 1, 3; and viii. 7; ix. 4. which seem to presuppose our passage.

[2] The Living God is only used here in the Apocalypse. It is an expression of the Old Testament. The phrase *ζῶν εἰς τοὺς αἰῶνας* is, however, used in the apocalypses of the Seals and Bowls as well as in this apocalypse of the Trumpets. See iv. 9, 10; x. 6; xv. 7. It is also used, i. 18, of the Son of man.

[3] See ix. 4, 10, 19, which seem to be presupposed.

[4] *ἐπὶ τῶν μετώπων (αὐτῶν)* is used elsewhere, ix. 4, in the apocalypse of the Trumpets; xiv. 1, which I have ascribed to the apocalypse of the Seals; xxii. 4, which I have ascribed to the apocalypse of the Dragon (see p. 365). *ἐπὶ τὸ μέτωπον* is used in the apocalypse of the Beasts, xiii. 16; the apocalypse of the Dragon, xx. 4, which seems to come from the redactor; in the apocalypse of the Bowls, xvii. 5; *ἐπὶ τοῦ μετώπου* in the apocalypse of the Beasts, xiv. 9, a change of case which Weiss ascribes to a rhetorical variation.

[5] *φυλὴ υἱῶν Ἰσραήλ* is used only here and in the apocalypse of the Bowls, xxi. 12.

Of the tribe of Reuben [1] twelve thousand:
Of the tribe of Gad twelve thousand:
Of the tribe of Asher twelve thousand:
Of the tribe of Naphtali twelve thousand:
Of the tribe of Manasseh twelve thousand:
Of the tribe of Simeon twelve thousand:
Of the tribe of Levi twelve thousand:
Of the tribe of Issachar twelve thousand:
Of the tribe of Zebulun twelve thousand:
Of the tribe of Joseph twelve thousand:
Of the tribe of Benjamin *were* sealed twelve thousand.

(Rev. vii. 1–8.)

This scene of the angels sealing the faithful is in antithesis to the branding of the worshippers of the beast with the name of the beast. It is also in accordance with the conception of the gathering of the elect by the angel in the Apocalypse of Jesus.[2] The destroying angels with the winds of judgment are restrained by another angel until the servants of God have been sealed. These are numbered and found to be twelve thousand from every tribe. The number is a complete number, a thousand, the number of entire perfection, multiplied by twelve times twelve, the number of Israel, —that is, entire Israel is sealed. The Israel here is Israel after the spirit and not Israel after the flesh. It does not include the Gentiles, however. The sealed are the elect of Israel.[3]

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[1] It is probable that in the original apocalypse each line contained the verb "were sealed." The lines are incomplete without it.

[2] See *The Messiah of the Gospels*, p. 154.

[3] The absence of other nations here is striking in view of the previous context, in which this passage is found in the Vision of the Seals. It is regarded by some as an evidence that the previous scene of judgment is limited to the land of Israel. But kings, princes, and the other classes mentioned point to a larger company than the Jews who warred against the Romans. There were no kings or princes in the revolt. It is regarded by Vischer, Völter, and others as an evidence that the conception of the original apocalypse has been enlarged upon

SCENE II.

And I saw the seven angels which stand before God;
And there were given unto them seven trumpets.
And another angel came, having a golden censer,[1]
And he stood over the altar, and there was given unto him much incense,
That he should add it unto the prayers of all the saints,
Upon the golden altar which was before the throne.
And the smoke of the incense out of the angel's hand,[1]
Went up before God with the prayers of the saints.
And the angel taketh the censer;
And he filled it with the fire of the altar, and cast it upon the earth:
And there followed thunders, and voices, and lightnings, and an earthquake.
And the seven angels which had the seven trumpets,
Prepared themselves to sound. (Rev. viii. 2–6.)

This is a brief scene. Before the throne of God in the holy place of the temple is seen the golden altar of incense upon which a continual fire is burning.[2] In it are burning the prayers of all the saints. Something is needed to make them effectual. An angel with the golden censer adds much incense to the altar for this purpose. This conception of the prayers rising up before God with incense in the flames of the altar is quite different from that of the martyrs themselves praying at the altar in the apocalypse of the Seals.[3] The burning

by a later prophet in the subsequent context. But by transposing the scenes of the 144,000 as I have done, the inconsistency is removed. The language of the scene is decidedly in favor of its connection with the apocalypse of the Trumpets. See p. 372.

[1] The Greek translator destroyed the original parallelism, and transformed poetry into prose by using the common order of words in the sentence. I venture to restore them to the poetic order.

[2] Weiss, *l. c.*, s. 178, and Spitta, *l. c.*, s. 89, urge that the altar is in the temple at Jerusalem.

[3] See p. 405.

prayers and incense from the altar are then cast upon the earth in order to show that the prayers of the saints have prevailed,[1] and that the longed-for redemption is about to be accomplished. This Vision begins subsequently to the scene of the fifth seal. The waiting time of the martyrs is nearing its end. The seven angels, seen standing before the throne, are to sound the trumpet notes of judgment and redemption. They were not visible in the apocalypse of the Seals. There was no place for them there. They seem to take the place of the four living ones of that apocalypse.[2] These seven angels and their trumpet blasts are arranged in the present Apocalypse in groups similar to those of the seven seals: a group of four convulsions of nature, and a group of three woes, the second of which expands into three scenes,[3] so that we have here again seven scenes, (1) the introductory one of the heavenly altar; (2) the convulsions of the four trumpets; (3) the army of locusts of the fifth trumpet; (4) the army of cavalry of the sixth trumpet; (5) the scene of the great angel; (6) the scene of the two witnesses; (7) the scene in heaven of the seventh trumpet. But we have already seen that part of (5) and all of (6) belong to the apocalypse of the Beasts; and that (7) combines material from the apocalypses of the Seals and Trumpets, and that we must seek the conclusion of the apocalypse of the Trumpets later on in the present Apocalypse. Therefore, the scenes of the original apocalypse will be quite different. We shall, however, retain the grouping of the four trumpets in the second scene. We have already considered the introductory scene in heaven.

[1] Comp. Ezekiel x. 2.

[2] See Weiss, *l. c.*, s. 178.

[3] This expansion is due to the insertion of two visions which were originally independent—just as in the previous vision. They were adapted to their place in the seven scenes of this Vision by the author of the book in its present form.

SCENE III.

(1) And the first sounded,
And there followed hail and fire, mingled with blood,
And they were cast upon the earth :
And the third part of the earth was burnt up,
And the third part of the trees was burnt up,
And all green grass was burnt up.
(2) And the second angel sounded,
And as it were a great mountain burning with fire
Was cast into the sea :
And the third part of the sea became blood ;
And there died the third part of the creatures which were in the sea, *even* they that had life ;[1]
And the third part of the ships was destroyed.
(3) And the third angel sounded,
And there fell from heaven a great star, burning as a torch,
And it fell upon the third part of the rivers, and upon the fountains of the waters ;
And the name of the star is called Wormwood :
And the third part of the waters became wormwood ;
And many men died of the waters, because they were made bitter.
(4) And the fourth angel sounded,
And the third part of the sun was smitten,
And the third part of the moon,
And the third part of the stars ;
That the third part of them should be darkened,
And the day should not shine for the third part of it,
And the night in like manner. (Rev. viii. 7–12.)

The four trumpets may be compared with the four seals. There is a similar grouping. But there a war between the Parthians and Romans is described, here convulsions of nature. The convulsions of nature resemble those of the sixth seal. They are theophanic signs of judgment. Hail and fire mingled with blood

[1] It is probable that the original of this line read ותמת שלישית נפש חיה בים See Ezekiel xlvii.

destroy one-third of the land or earth. The hail and fire are common features of theophany,[1] but blood descending from heaven is new, although it is similar to the contamination of the heavens with blood in an ancient apocalypse.[2] The burning mountain cast into the sea,[3] that is, volcanic eruption and earthquake destroying a third of the sea, is similar to the conception of Mount Sinai on fire.[4] The fiery torch-like star Wormwood is new to apocalyptic signs.[5] It is a development of the falling stars of the other apocalypses. It destroys one-third of the rivers. The smiting and darkening of the sun, moon, and stars is a familiar sign of the apocalypses. The only new feature is the numerical one-third which characterizes the apocalypse of the Trumpets.[6] The result of these trumpets is that virtually one-third of nature is destroyed. The point of view of this Vision seems to be that of the sixth seal, and that of the signs of the End given in the Apocalypse of Jesus.[7]

Interlude.

And I saw an eagle flying in mid heaven,
And I heard (one) saying with a great voice,
Woe, Woe, Woe, for them that dwell on the earth,
By reason of the other voices of the trumpet of the three angels,
who are yet to sound. (Rev. viii. 13.)

This interlude prepares the way for the woes of the three following trumpets:

SCENE IV.

And the fifth angel sounded,
And I saw a star from heaven fallen unto the earth:
And there was given to him the key of the pit of the abyss.

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[1] Ezek. xxxviii. 22; Is. xxviii. 2.
[2] Is. xxxiv. 3, 4.
[3] Comp. Jer. li. 25; Enoch xviii. 13; xxi. 3.
[4] Ex. xix.
[5] Comp., however, the use of wormwood in Jer. ix. 15; xxiii. 15.
[6] See p. 380.
[7] See *The Messiah of the Gospels*, p. 152.

And he opened the pit of the abyss;
And there went up a smoke out of the pit, as the smoke of a great furnace;
And the sun and the air were darkened by reason of the smoke of the pit.
And out of the smoke came forth locusts upon the earth;
And power was given them, as the scorpions of the earth have power.
And it was said unto them that they should not hurt the grass of the earth,
Neither any green thing, neither any tree, but only men,
Who have not the seal of God on their foreheads.[1]
And it was given them that they should not kill them,
But that they should be tormented five months:
And their torment was as the torment of a scorpion, when it striketh a man.
And in those days men shall seek death, and shall in no wise find it;
And they shall desire to die, and death fleeth from them.
And the shapes of the locusts were like unto horses prepared for war;
And upon their heads as it were crowns like unto gold,
And their faces were as men's faces.
And they had hair as the hair of women,
And their teeth were as *the teeth* of lions.
And they had breastplates, as it were breastplates of iron;
And the sound of their wings was as the sound of chariots,
Of many horses rushing to war.
And they have tails like unto scorpions, and stings;
And in their tails is their power to hurt men five months.
They have over them as king the angel of the abyss, Abaddon.[2]

(Rev. ix. 1–11.)

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[1] This would limit the affliction to the land of Israel. Spitta uses this clause as an argument to show that the sealing and this vision belong together, and both to an original Jewish author.

[2] The Greek text reads, "His name in Hebrew is Abaddon, and in the Greek he hath the name Apollyon." It is evident that this is a paraphrase explaining the original name, אבדון = ἀπώλεια, the prison of the middle state. See pp. 56, 61, 91.

The fifth trumpet summons a wondrous scene. A star falls from heaven, unlocks the pit of the abyss where Apollyon, or Abaddon, the devil, and his host of demons have been imprisoned.[1] This star is doubtless an angel.[2] The demons come forth like a vast army of locusts. They are an elaboration of the locust army of the apocalypse of Joel.[3] They are composite creatures, horses in form, with heads of men crowned with golden crowns, their hair long like women's, their teeth like lions', their tails like scorpions. This army of demons overruns the earth and torments men for five months. The five months, less than half of twelve, constitute a broken year, a shortened year. This cannot have any reference to the Jewish war, although there seems to have been an unusual display of demoniacal possessions and diabolism at that time. It is rather an outburst of demons immediately before the End.

Interlude.

The first Woe is past:
Behold, there come yet two Woes hereafter.[4] (Rev. ix. 12.)

This exclamation enhances the expectation of the two woes of the sixth and seventh trumpets which are to follow.

SCENE V.

And the sixth angel sounded,
And I heard a voice from the horns of the golden altar (which is before God,)[5]
Saying (to the sixth angel, which had the trumpet,)[6] loose the four angels[7]

[1] Comp. Enoch lxxxvi. 1; also Rev. xx. 1 *seq.*, where the devil was sealed in the prison of the abyss. See p. 350.

[2] Comp. xx. 1. [3] Joel i.–ii.

[4] Spitta, *l. c.*, s. 95, thinks that these two lines are an interpolation.

[5] The bracketted clause makes the line too long. It is probably an explanatory addition.

[6] Spitta, *l. c.*, s. 102, regards the bracketted clause as an interpolation.

[7] Spitta, *l. c.*, s. 96–102, urges that the original reading was *τὰς ἀγέλας τὰς*

Which are bound at the great river Euphrates.
And (the four angels) were loosed, (which had been prepared for the hour and day and month and year,) [1] that they should kill the third part of men.
And the number of the armies of the horsemen was twice ten thousand times ten thousand:
I heard the number of them.
And thus I saw the horses in the vision, and them that sat on them,
Having breastplates *as* of fire and of hyacinth and of brimstone:
And the heads of the horses are as the heads of lions;
And out of their mouths proceedeth fire and smoke and brimstone.
By these three plagues was the third part of men killed,
By the fire and the smoke and the brimstone, which proceeded out of their mouths.
For the power of the horses is in their mouth, and in their tails:
For their tails are like unto serpents, and have heads;
And with them they do hurt.
And the rest of mankind, which were not killed with these plagues,
Repented not of the works of their hands,
That they should not worship the demons, and the idols,
Those of gold, and of silver, and of brass, and of stone, and of wood;
Which can neither see nor hear, nor walk:
And they repented not of their murders, nor of their sorceries,
Nor of their fornication, nor of their thefts.[2]

(Rev. ix. 13–21.)

δεδεμένας, and opposes the view of Iselin that the original reading was מלכים, which was so read by the author of a late Syriac apocalypse of Ezra, and which was read as מלאכים by the Christian editor of our apocalypse. But there is no real difficulty in thinking of four evil angel-princes of the nations, as kept in bondage until their time of action had come. It is similar to the imprisonment of the devil in xx. 1–3 and his release. The difficulty is that they are put in no relation to the army of horsemen of the subsequent context and they are given nothing to do.

[1] Spitta thinks these are the four angels of the times, as we have in vii. 1 four angels of the winds, and that they have been transposed from their original place at the beginning of chapter x. This view has much in its favor.

[2] The four classes of sinners: idolaters, murderers, sorcerers, and fornicators,

The sixth trumpet brings the second woe. As the text now reads, four angels are loosed, who had been prepared for this very time. They were imprisoned on the banks of the River Euphrates. These angels are evil angels, for they were bound on the Euphrates as the demons of the previous scene were in prison in the abyss of Abaddon. They lead an enormous army of cavalry from the region of the Euphrates. The text as emended by Spitta would read: Loose the herds which are bound. And those herds of horsemen were loosed to kill the third part of men. The description of this army is based upon that of the Scythian hordes of the predictions of the Old Testament[1] and the Parthian cavalry of the times of the New Testament. The horses are composite creatures as were the locusts of the previous vision. Their bodies were horses', their heads were lions', and their mouths like dragons breathed forth fire and brimstone. Their tails were serpents with venomous heads. Their riders were armed with breastplates of fire and brimstone. This is a demon army like that of the locusts. They kill one-third of men as the locust army tormented them. There is nothing in this vision that points towards the Jewish war. The fact that Parthian cavalry took part in it as the allies of Rome does not justify us in thinking that this contingent of the Roman army corresponds with the description of this demon army.[2] The representa-

appear also xxi. 8; xxii. 15. Here thieves are added; xxii. 15, dogs and liars; xxi. 8, fearful, unbelieving, abominable, and liars. We have already had reason to believe that the context of these passages belongs to the apocalypse of the Trumpets.

[1] See Ezekiel xxxviii.–xxxix.

[2] Holtzmann, *l. c.*, 298, suggests that the composition and character of this demon cavalry is based on the representation of the giants who warred against the gods in the sublime statues of Pergamum, now in the Museum of Berlin. This is altogether probable, and it points to an author familiar with the cities of

tions of this vision are rather of torments of the Gentile idolaters. The reference to the Euphrates seems to make the region of this vision the Eastern part of the Roman Empire.

THE SON OF MAN ON THE CLOUDS.

§ 74. *Seven thunders utter voices the meaning of which is sealed. An angel proclaims that time will be no longer. The everlasting gospel is proclaimed to all nations, and they are warned of the coming of the hour of judgment. The Son of man comes on a white cloud and reaps the harvest of the earth, and with attending angels treads the winepress of God, and a great stream of blood flows forth. The predicted things have come to pass. God gives the thirsty of the water of life and makes them his sons. Each man will be rewarded according to his works. The time is at hand. That the Messiah will come quickly is guaranteed by him who is the Alpha and the Omega, the First and the Last.*

SCENE VI.

And I saw another strong[1] angel coming down out of heaven,[2]
And he cried with a great voice, as a lion roareth:
And when he cried, the seven thunders uttered their voices.
And when the seven thunders uttered *their voices*, I was about to write:
And I heard a voice from heaven saying,
Seal up the things which the seven thunders uttered, and write them not.

Asia. This would favor the identity of the author of this vision with the author of the seven Epistles.

[1] Spitta thinks that this angel who is represented as another points back to the four angels of time, which originally were in the immediately preceding context before they were transposed to ix. 15. This seems to me quite probable.

[2] The Christophany described in verse 1 begins with περιβεβλημένον, and extends through verse 2, and is resumed in verses 8–11. It must be separated from our Vision. See p. 309.

And the angel[1] lifted up his right hand to heaven,
And sware by him that liveth unto the ages of the ages,
Who created the heaven and the things that are therein,
And the earth and the things that are therein, and the sea and
the things that are therein,
That there shall be time no longer:
But in the days of the voice of the seventh angel,
When he is about to sound, then is finished the mystery of God,
According to the good tidings which he declared to his servants
the prophets. (Rev. x. 1*a*, 3–7.)

A strong angel appears on the scene. His voice is like the roar of a lion. He makes a last proclamation. This is summed up by an oath, "that there shall be time no longer." The prediction of the prophets, the finishing of the mystery of God will be accomplished with the seventh trumpet. This seems to be an interlude like that before each of the other woes. But the subsequent statements make it evident that it is treated by the redactor at least as a distinct scene. In addition to the angel's oath there are voices of the seven thunders. The seven thunders give a secret message to the prophet which he is not to reveal. They seem to be the germ of another group of sevens which the prophet for some reason does not unfold. The sealing of the words of the seven thunders seems to be in antithesis to the opening of the seals of the book in the Vision of the Seals.

Interlude.

The second Woe is past:
Behold, the third Woe cometh quickly.

SCENE VII.

And the seventh angel sounded;[2]

[1] The clause, "which I saw standing upon the sea and upon the earth" is an editorial seam to identify the angel with the Christophanic person.

[2] Spitta, *l. c.*, s. 583–586, divided xi. 14–19 among the two Jewish apocalypses, xi. 14–15*a*, 19 belonging to the first, 15*b*–18 to the second. In the main he is correct in his analysis.

And there was opened the temple of God that is in heaven;
And there was seen in his temple the ark of his covenant;
And there followed lightnings, and voices, and thunders, and an earthquake, and great hail.[1] (Rev. xi. 14, 15*a*, 19.)

The seventh trumpet was originally closely connected with the fifth and sixth, each giving one of the three woes. The third woe is now due. But instead of giving it, the seer, as in the case of the seventh seal, turns away from the earthly scene of the woe to the heavenly scene of blessedness. This is to be compared with the parallel representation of the heavenly scene of the sixth seal. Neither of them belonged originally to the Vision. They have been inserted from other sources. It would seem that the editor has inserted in his brief scene of the opening of the temple and the issuing forth of an earthquake and hail of judgment, a heavenly scene which reminds us of the Vision of the Seals, and was probably originally a part of that Vision.

And I saw another[2] angel flying in mid heaven,
Having an eternal gospel to proclaim unto them that dwell on the earth,
And unto every nation and tribe and tongue and people;
And he saith with a great voice, Fear God;
And give him glory; for the hour of his judgment[3] is come:

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[1] Holtzmann, Weiss, *et al.* make verse 19 the beginning of the third Vision, but give no satisfactory explanation of the thunders, lightnings, and hail as introducing the scene of the birth of the Messiah. Most critics find it to be the concluding statement of the previous Vision. The phrase, "lightnings, and voices, and thunders," is found elsewhere in the apocalypses of the Seals iv. 5, of the Bowls xvi. 18, and in a varying order in the apocalypse of the Trumpets, viii. 5. The usage is in favor of making this a relict of the scene of the seventh trumpet.

[2] The "another" angel has no predecessor in xiv. 1–5, or anywhere in the fourth Vision, but he may be found in the strong angel of the previous scene.

[3] Comp. "hour to reap," xiv. 15; and also iii. 3, 10, of the Vision of the Epistles.

And worship him that made the heaven and the earth and sea
and fountains of waters.[1] (Rev. xiv. 6, 7.)

The angel of the thunders is followed by the angel of the gospel. A gospel age intervenes before the Day of judgment, although it seems to the prophet to be a very short age. The gospel is preached to all nations, and yet they are warned that the hour of God's judgment has come.

And I saw, and behold, a white cloud;[2]
And on the cloud *I saw* one sitting like unto (the) Son of man,[3]
Having on his head a golden crown, and in his hand a sharp sickle.
And another angel[4] came out from the temple,
Crying with a great voice to him that sat on the cloud,
Send forth thy sickle, and reap:
For the hour[5] to reap is come;
For the harvest of the earth is over-ripe.
And he that sat on the cloud cast his sickle upon the earth;
And the earth was reaped.

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[1] This phrase πηγαὶ (τῶν) ὑδάτων is elsewhere only found in vii. 17, viii. 10, xvi. 4, πηγὴ (τοῦ) ὕδατος, xxi. 6, and John iv. 14. It is the usage of the apocalypses of the Seals, Trumpets, and the Bowls. This adds a third evidence that xxi. 6 and its context belongs to the apocalypse of the Trumpets.

[2] Völter, *l. c.*, s. 235, regards this section as from the earliest writer. So also Spitta, who attributes it to his Jewish apocalypse in the time of Pompey, immediately following xi. 1–18.

[3] Comp. i. 13, where alone elsewhere in the Apocalypse "Son of man" is found.

[4] "Another" here seems to imply the interpretation that "the one like unto the Son of man" was an angel. Spitta, *l. c.*, s. 155, thinks that it comes from the redactor, who really gave this interpretation to the older Vision, which he did not understand. It is quite possible that the original Hebrew read אחר מלאך and not מלאך אחר, and that we should render "another, an angel." It seems strange that an angel should give the signal for the Son of man to reap. It is explained, as Spitta suggests, by the call to reap in Joel iv. 13, where Yahweh does the reaping.

[5] This use of hour reminds us of xiv. 7. Doubtless both passages are from the same original document.

And another angel [1] came out from the temple which is in heaven,
He also having a sharp sickle.
And another angel came out from the altar,
He that hath power over fire ;[2]
And he called with a great voice to him that had the sharp sickle,
Saying, Send forth thy sharp sickle,
And gather the clusters of the vine of the earth ;
For her grapes are fully ripe.
And the angel cast his sickle into the earth,
And gathered the vintage of the earth,
And cast it into the winepress, (the great *winepress*, of the wrath of God).[3]
And the winepress was trodden without the city,[4]
And there came out blood from the winepress, even unto the bridles of the horses,
As far as a thousand and six hundred furlongs.

(Rev. xiv. 14–20.)

We have both an advent scene and a scene of judgment. In the advent scene the Son of man, crowned

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[1] Spitta, *l. c.*, s. 156, thinks this angel with the sickle to be an interpolation which has arisen from a misunderstanding of the casting of the sickle upon the earth. This angel seems to do what has already been done by the Son of man. But in Joel iv. 13 there is a double harvest of grain and grapes, a reaping of grain and treading of the winepress.

[2] Comp. the angel of the altar of viii. 3–5.

[3] *θυμός* is used of the dragon, xii. 12, in the apocalypse of the Dragon ; *θυμὸς τοῦ θεοῦ*, xv. 1, 7, xvi. 1; *οἶνος τοῦ θυμοῦ τῆς ὀργῆς*, xvi. 19, in the apocalypse of the Bowls ; *οἶνος τοῦ θυμοῦ τῆς πορνείας* in xiv. 8, xviii. 3; *οἶνος τοῦ θυμοῦ τοῦ θεοῦ*, xiv. 10 ; *ληνὸς τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ*, xix. 15, in the apocalypse of the Beasts, and *ληνὸς τοῦ θυμοῦ τοῦ θεοῦ*, xiv. 19. All of these phrases are characteristic of the second part of the Apocalypse, and have no place in the three Visions of the first part. It is clear, however, that xix. 15 is a parallel scene to xiv. 19, and that they cannot be parts of the same Vision. It is probable, therefore, that xiv. 19 either belongs with the Bowls or is an explanatory statement of the last editor, and refers to xix. 15.

[4] What city is this ? There is no city in the immediate context. The city, Babylon, is mentioned in the distant context, but certainly the city here is not Rome. The city is probably the holy city of the apocalyptic scenes of the Old Testament. What place then has this scene in the context ? It certainly did not originally belong to the Vision of the War of the Beasts. It goes with the Jewish conception of the apocalypse of the Trumpets.

with a golden crown and enthroned on a cloud, comes with the sickle of judgment in his hand. The Son of man is the judge.[1] This is the advent on the cloud of the Prologue.[2] The judgment is a reaping of a harvest. It is noteworthy that we have a reaping by the Messiah himself and another reaping by an angel. It may be that the reaping of the Messiah was conceived by the redactor as of the harvest of the righteous, for nothing is said of the results of this reaping. The reaping by the angel is a gathering of the clusters of grapes of the great vine of the earth. These are cast into the winepress and trodden without the city, and the blood is a flood reaching to the horses' bridles and 1,600 furlongs in length.[3] The winepress is based on the prophecies of Joel[4] and Isaiah.[5]

And he said unto me, They are come to pass.[6]
I am the Alpha and the Omega, the beginning and the end.[7]
I will give unto him that is athirst of the fountain[8] of the water of life freely.
And I will be his God, and he shall be my son.[9]
(But for the fearful, and unbelieving, and abominable, and murderers, and fornicators,
And sorcerers, and idolaters, and all liars,[10]

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[1] See Matthew xiii. 39–41; *The Messiah of the Gospels*, p. 209. See also i. 7.

[2] The Son of man appears here, as in the Christophany introducing the seven epistles.

[3] This is nearly 200 English miles. [4] Joel iv. 13 [5] Is. lxiii. 1–6.

[6] γέγοναν reminds us of γέγονεν xvi. 17 in the apocalypse of the Bowls, which in many things is modelled after the apocalypse of the Trumpets.

[7] This phrase is characteristic of the apocalypse of the Trumpets. See p. 370.

[8] This phrase is characteristic of the apocalypse of the Trumpets. See p. 385.

[9] "My son," as applied by God to men, is only here in the Apocalypse. It is based on the Fatherhood of God in the Logia of Matthew. See *The Messiah of the Gospels*, p. 274. It agrees with other features of this apocalypse which are in accord with Matthew.

[10] The reference to these classes of sinners is characteristic of the apocalypse of the Trumpets. See p. 380.

Their part *shall be* in the lake that burneth with fire and brimstone;
Which is the second death).[1] (Rev. xxi. 6, 7*b*–8.)

The words, "They are come to pass," are quite appropriate after the advent scene of the treading the wine-press. The solemn assertion of the divine names is in accordance with the Prologue and the Epilogue.[2] The promise of sonship to be enjoyed in the future at the Advent reminds us of the adoption of sons at the Advent, of the Epistle to the Romans[3] as well as of the Logia of Matthew.

And he saith unto me, Seal not[4] up the words of the prophecy of this book;
For the time is at hand.
He that is unrighteous, let him do unrighteousness still:
And he that is filthy, let him be made filthy still:
And he that is righteous, let him do righteousness still:
And he that is holy, let him be made holy still.[5]
Behold, I come quickly; and my reward is with me,
To render to each man according as his work is.
I am the Alpha and the Omega,
The first and the last, the beginning and the end.
[Blessed are they that wash their robes,[6]
That they may have the right to the tree of life,
And may enter in by the gates into the city.
Without are the dogs, and the sorcerers, and the fornicators, and the murderers,
And the idolaters, and every one that loveth and maketh a lie.][7] (Rev. xxii. 10–15.)

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[1] The last clause is probably an editorial addition, possibly the whole bracketted clause.

[2] Rev. i. 8; xxii. 13. [3] See pp. 161 *seq.*

[4] Weiss, *l. c.*, s. 224, suggests that this is in antithesis to x. 4.

[5] This use of ἔτι in four parallel lines reminds us of a similar use in xviii. 21, 22, 22, 22, 23, 23.

[6] So R. V., Westcott and Hort, *et al.* The A. V., Tischendorf, and many ancient authorities read "do his commandments." Comp. vii. 14.

[7] The same classes essentially as those in xxi. 8. "Dogs" is added here,

The second section of the Epilogue, verses 10–15, in its forbidding the sealing of the book, reminds us of its antithesis, the sealing of the words of the seven thunders in an earlier scene of this apocalypse. Words of the enthroned Messiah follow which remind us of the third section of the Prologue which we have regarded as the prologue of this apocalypse. The Advent there was with the clouds for judgment. Here it is not on the clouds, but it is specifically a judgment. The Messiah will render to each one his wages according to his works. We are reminded of the royal judgment of the Gospel of Matthew and of the Parable of the Talents.[1] Interpreters are divided in opinion whether the Messiah or God speaks the words, "I am the Alpha and the Omega." It seems necessary to regard the Messiah himself as saying, "Behold I come quickly," in the previous context, and it is the Messiah who speaks in the subsequent context of our present apocalypse. It is abrupt for God to speak here without introduction. There is just such an abrupt word connected with the advent of the Messiah in the Prologue, as we have seen.[2] In the Epistles to the seven churches[3] the Messiah applies to himself one of these phrases. The three phrases are simply three variations of the First and the Last, used of Yahweh in the great prophet of the exile.[4] There is no sufficient reason, therefore, why the final author of the Apocalypse should not put them all in the mouth of the Messiah here. If this be so, he represents the Messiah as the Yahweh of the Old Testament.[5] The Apoca-

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which probably corresponds with the "abominable" there. The "fearful and unbelieving" of xxi. 8 are omitted here. It is probable that these bracketted lines all come from the redactor.

[1] *The Messiah of the Gospels*, pp. 224–226.

[2] Rev. i. 8. [3] Rev. i. 17. [4] Is. xlviii. 12.

[5] So in i. 14 he is represented as the Ancient of Days of Daniel.

lypse rises above the Epistle to the Hebrews in the conception of the divinity of the Messiah. The Messiah was pre-existent before all things and he will survive all things. He is Yahweh. But in the context of the original apocalypse of the Trumpets the situation is somewhat different. As I understand it, this apocalypse originally closed with this emphatic statement of God Himself as a guarantee of the speedy Advent of the Messiah.

The beatitude is probably given by the final editor. There are two classes. The one class is admitted into the holy city. These have washed their robes. This refers back to a previous passage,[1] where it is said, "they washed their robes, and made them white in the blood of the Lamb." The blood of Christ is thus regarded as sanctifying the persons of his people and making them white and holy.[2] The blood is applied to them and not to the divine altars. They enter in through the gates into the city and have access to the tree of life. But without the city are the wicked. These are described as dogs, sorcerers, fornicators, murderers, idolaters, and liars.

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[1] Rev. vii. 14. The editor knew of the apocalypse of the Seals.

[2] See 1 John i. 7.

CHAPTER XIII.

THE MESSIAH OF THE APOCALYPSE OF THE SEALS.

THE Apocalypse of the Seals originally stood by itself. It presents a richer and probably a later Messianic conception than those found in the apocalypses already studied. The Lion of Judah victorious over all enemies is combined with the root of David, the heir to the throne of David, and above all with the Lamb who by his death and resurrection purchased men, and made them a royal priesthood unto God. Whatever doubt there may be whether the apocalypses thus far discussed were originally Jewish or Christian, the apocalypse of the Seals cannot be regarded as from an originally Jewish author without eliminating from it all references to the Lamb. The Lamb is however the most characteristic feature of this apocalypse, and from it in the later edition of the Apocalypse the feature of the Lamb transforms portions of the other apocalypses which originally knew nothing of the Lamb and his redemptive work.

The prologue of the apocalypse is without doubt to be found in i. 4–6, although that prologue, in its present form, seems to have included the apocalypse of the Epistles also. The body of this apocalypse is compacted together in chapters iv.–vi. The scene of the seventh seal and the concluding scenes which balance the opening scenes are to be sought later on in the book in the places where the editors have removed them

according to their different schemes of arranging the apocalypses. These are vii. 9–17; viii. 1; xi. 15*b*–18; xiv. 1–5. At first glance it seems as if we had found too much material for the closing scenes of the apocalypse of the Seals. But on further reflection it appears that it is characteristic of this apocalypse of the Seals that it has several scenes in chapters iv.–v. before the opening of the Seals begins. We ought to anticipate therefore a proportionate number of closing scenes. Owing to the fact that these closing scenes have been scattered in different parts of the present Apocalypse by the editors of the several editions of the Apocalypse, it is difficult to arrange them in their regular order and harmony. We are guided, however, by several very distinct and characteristic features of this apocalypse, which is really the nucleus of the whole book.

HE WHO LOVETH US.

§ 75. *Jesus Christ is the faithful witness, the first-born of the dead, the ruler of kings, he who loveth us and loosed us from our sins by his blood and made us a kingdom of priests.*

The prologue is exceedingly rich in Messianic material, and in its few sentences shows us at once that we have to do with an apocalypse of an entirely different character from those thus far considered.

John to the (seven)[1] churches which are in Asia:
Grace to you and peace, from him which is and which was and which is to come;[2]
And from the seven Spirits that are before his throne;

[1] It is probable that the reference to the seven churches was inserted when the apocalypse of the Seals was joined to the apocalypse of the Epistles.

[2] This seems to be a paraphrase of the divine name Yahweh, which was probably used in the original.

And from Jesus Christ, the faithful witness,
The first-born of the dead, and the ruler of the kings of the earth.
Unto him that loveth us, and loosed us from our sins by his blood;
And he made us a kingdom of priests[1] unto his God and Father;
To him *be* the glory and the dominion unto the ages of the ages.
Amen. (Rev. i. 4–6.)

This second title of the Apocalypse, verses 4–6, enclosed within the first and doubtless by the author of the apocalypse of the Seals, is a salutation from the author himself speaking in the first person to the churches after the manner of the epistles of Paul. It seems to be in the pentameter movement of Hebrew poetry. The Messiah is described (*a*) as the faithful witness,[2] referring to his testimony before Pilate and the Sanhedrin, and probably also to his martyrdom; (*b*) as "the first-born of the dead," referring to his resurrection, as the firstfruits of the harvest of the dead;[3] (*c*) as "ruler of the kings of the earth," referring to his enthronement at the right hand of God as the Lord.[4] All of these attributes are suited to the Lion of Judah and the Lamb ascending to his throne, of the apocalypse of the Seals.

The death of the Messiah is referred to in the doxology, "Him that loveth us and loosed us from our sins by his blood." His blood was shed in death. His death was a redemptive death. The redemption was a

[1] *βασιλείαν ἱερεῖς* is a bad translation of ממלכת כהנים kingdom of priests, of Ex. xix. 6. See Simcox, *Writers of the New Testament*, p. 84.

[2] Comp. Hebrews xii. 1, 2. [3] Comp. 1 Cor. xv. 20; Col. i. 18.

[4] Comp. Ps. lxxxix. 28. It is evident that the author used the Hebrew text and not the LXX. This is the only example of the use of *ἄρχων* for the Messiah. In the Gospel it is often used for the devil, Matth. ix. 34; xii. 24, etc. Spitta's reason, *l. c.*, s. 582, for regarding this as an editorial addition is not satisfactory.

loving act of the Messiah himself.[1] His blood looses as a ransom price. This is the same conception as in the words of Jesus.[2] There is no reference here to any kind of ceremonial sacrifice.

The heavenly reign is also mentioned in its effect, "he made us a kingdom of priests unto his God and Father." This priestly kingdom of Christians is the same conception that we have seen in the first Epistle of Peter and it is based on the call of Israel at Horeb.[3]

THE ADORATION OF THE LAMB.

§ 76. *The Messiah ascends to heaven and appears before the throne of God as the victorious Lion of Judah, the Root of David, the Lamb who was slain and who purchased men by his blood and made them a kingdom of priests. He is recognized by God as the only one worthy to open the sealed book and receives universal adoration. The martyrs plead before the altar for the hastening of their redemption. Their afflictions will endure for a little while until their number has been completed. The signs revealed by the seals are war, bloodshed, famine, death, and convulsions of nature, heralding the great day of the wrath of God, from whose face men of all classes hide in terror.*

The Vision of the Lamb and the seven seals embraces chapters iv.–viii. 1.[4] We have here, as in the Vision of

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[1] Comp. Ephesians v. 25. [2] *The Messiah of the Gospels*, p. 107.

[3] See 1 Peter ii. 5, 9; Exodus xix. 6.

[4] This section, with the exception of v. 9–14; vii. 9–17, and a minor addition in v. 6, is ascribed by Vischer to an original Jewish apocalypse. Völter assigns the section to the original Christian apocalypse, except iv. 5*b*; v. 6*b*, 9*b*, 11–14; vi. 16*b*; vii. 9–17, which he attributes to his fifth author, and iv. 1*a*; v. 8*b*, 10*b*, which he regards as interpolations from different hands. Spitta ascribes this Vision, except vii. 1–8 and other minor interpolations, to his Christian author, and makes it a part of the same original document as the Vision of the Epistles.

the Epistles, first a manifestation of the glorified Messiah and then a series of seven seals. The seven scenes of the final edition of the Apocalypse do not entirely correspond with the original arrangement of seven seals. We shall consider this apocalypse in its several parts, first the introductory scenes and the six seals, and afterwards endeavor to find the scene of the seventh seal and the concluding scenes.

SCENE I.

(After these things)[1] I saw, and behold, a door opened in heaven, and the first voice which I heard *was* as *it were* of a trumpet speaking with me, saying, Come up hither, and I will shew thee the things which must come to pass. After these things[2] straightway I was in the Spirit:

And behold, there was a throne set in heaven, and one sitting upon the throne;
And he that sat *was* to look upon like a jasper stone and a sardius:
And *there was* a rainbow round about the throne, like an emerald to look upon.
And round about the throne *were* four and twenty thrones:
And upon the thrones *I saw* four and twenty elders
Sitting, arrayed in white garments;
And on their heads crowns of gold.
And out of the throne proceed lightnings and voices and thunders.
And *there were* seven lamps of fire burning before the throne,
(Which are the seven Spirits of God);[3]
And (before the throne[4]), as it were a glassy sea like unto crystal;

[1] This bracketted clause is regarded by Völter as an interpolation. I agree with him that "after these things" was inserted when this Vision was appended to the Vision of the Seven Epistles. Spitta contends that it was original in accordance with his view that these two Visions originally belonged together.

[2] μετὰ ταῦτα goes with following context as the Margin of R. V. Spitta regards these and the following words as an interpolation.

[3] It is agreed by the critics generally that this is an editorial explanation.

[4] Spitta thinks that these bracketted words are an interpolation. It is probable that it is a more precise statement by the editor.

And in the midst of the throne, and round about the throne,
Four living ones full of eyes before and behind.
And the first living one *was* like a lion,
And the second living one like a calf,
And the third living one had a face as of a man,
And the fourth living one *was* like a flying eagle.
And the four living ones, having each one of them six wings,
Are full of eyes round about and within.
And they have no rest day and night,
Saying, Holy, holy, holy
The Lord God, the Almighty, which was and which is and which is to come.[1]
And when the living ones shall give glory to him that sitteth on the throne,
And honor and thanks to him that liveth unto the ages of the ages,[2]
The (four and twenty)[3] elders shall fall down before him that sitteth on the throne,
And shall worship him that liveth unto the ages of the ages,
And shall cast their crowns before the throne, saying,
Worthy art thou, our Lord and our God,
To receive the glory and the honor and the power:
For thou didst create all things,
And because of thy will they were, and were created.
(Rev. iv.)

The first scene of this Vision is a theophany. It was seen by the prophet in the ecstatic state under the influence of the divine Spirit, as was the Vision of the Seven Epistles. This Theophany is based upon the

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[1] This is essentially the same as i. 8, except that ὁ παντοκράτωρ is transposed. See p. 370.

[2] It seems to me that the Greek translator has combined the direct objects: glory, honor, and thanks, before the indirect objects. I take the liberty of rearranging so as to bring out the parallelism of the original of these two lines, and to show the parallelism of the next couplet referring to the worship of the elders with this couplet of the living ones.

[3] It is probable that the number of the elders is an editorial addition. Why should the number of elders be given any more than the number of the living ones? These numbers make the line too long.

theophany of the seraphim in Isaiah,[1] only, that theophany was in the earthly temple at Jerusalem, and this is in the heavenly temple. At the same time there is mingled with it elements from the cherubic theophany of Ezekiel,[2] and of an advent scene in an apocalypse in the book of Isaiah.[3] The throne of the Holy of Holies in heaven was enveloped in a rainbow like an emerald, and from the throne issued lightnings, voices, and thunders, and in front of the throne was a glassy crystal sea. As in all theophanies, so here light and fire and voices are present as expressions of the glory of God. God Himself is seen sitting on the throne in an appearance of jasper stone and sardius, probably our diamond and carnelian. This reminds us of the theophany at Horeb,[4] where the God of Israel was seen on a platform of bright sapphire, and of the sapphire firmament and the amber-colored form upon it in the apocalypse of Ezekiel.[5] In a circle round the throne of God were twenty-four thrones, on which were seated twenty-four elders clad in white garments and with golden crowns. These are represented as worshipping God, prostrating themselves and casting their crowns before Him. These twenty-four elders are representatives and chiefs of the heavenly congregation. According to many interpreters they are twenty-four, as double the twelve apostles and the twelve patriarchal ancestors of the tribes of Israel, or as equal in number to the chiefs of both dispensations. Others more correctly think of the twenty-four chiefs of the classes of priests, and that these elders are ministering as priests before the throne of the heavenly temple.[6] The living ones are combinations of the seraphim of Isaiah and the cherubim of Ezekiel. They ceaselessly

[1] Is. vi. [2] Ezekiel i.–iii. [3] Is. xxiv.–xxvii.
[4] Ex. xxiv. 10. [5] Ezek. i. 26, 27. [6] So Holtzmann, Spitta, *et al.*

utter a trisagion, and give the signal for the prostration of the elders. They are nearer to the throne than the elders. They are in the midst of it, constituting a part of it as in the visions of Isaiah and Ezekiel. The seven fiery lamps before the throne resemble the fiery appearances of the theophany of Ezekiel.[1] These are said to represent the seven spirits of God,[2] the sevenfold complete and holy manifestations of the divine Spirit.[3]

SCENE II.

And I saw in the right hand of him that sat on the throne a book,
Written within and on the back, close sealed with seven seals.
And I saw a strong angel proclaiming with a great voice,
Who is worthy to open the book, and to loose the seals thereof?
And no one in the heaven, or on the earth, or under the earth,
Was able[4] to open the book, or to look thereon.
And I wept much, because no one was found
Worthy to open the book, or to look thereon:
And one of the elders saith unto me, Weep not:
Behold, the Lion that is of the tribe of Judah hath overcome,
The root of David,[5] is about to open the book and the seven seals thereof.
And I saw in the midst of the throne and of the four living ones,
And in the midst of the elders, a Lamb standing, as though it had been slain,
Having seven horns, and seven eyes,
(Which are the seven Spirits of God, sent forth into all the earth.)[6]

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[1] Ezekiel i. 4, 13. [2] Cf. Is. xi. 2.

[3] The reason for the appearance of the lamps is because of the basis for the representation in the theophany of Ezekiel. There is no sufficient reason, therefore, to think with Völter that it is an interpolation. It is probable, however, that their explanation is an interpolation.

[4] It is probable that in the original Hebrew text the auxiliary verb was closely attached to its infinitive, and that it has been displaced in the Greek translation. The lines, however, are transposed in the translation.

[5] The root of David seems to belong to the second line, and to be the subject of the infinitive.

[6] This line is probably an editorial explanation. See Spitta, *l. c.*, s. 67.

And he came, and he taketh *it* out of the right hand of him that sat on the throne.
And when he had taken the book, there fell down before the Lamb [1]
The four living ones, and the four and twenty elders,
Having each one a harp, and golden bowls full of incense,
(Which are the prayers of the saints).[2]
And they sing a new song, saying,
Worthy art thou to take the book, and to open the seals thereof:
For thou wast slain, and didst purchase unto God with thy blood
Out of every tribe, and tongue, and people, and nation,[3]
And madest them unto our God a kingdom of priests;
And they will reign upon the earth.[4]
And I saw, and I heard a voice of many angels [5]
Round about the throne and the living ones and the elders;
And the number of them was ten thousand times ten thousand;
And thousands of thousands were saying with a great voice,
Worthy is the Lamb that hath been slain to receive the power, and riches,
And wisdom, and might, and honor, and glory, and blessing.
And every created thing which is in the heaven,
And on the earth, and under the earth, and on the sea,
And all things that are in them, heard I saying,
Unto him that sitteth on the throne, and unto the Lamb,

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[1] Spitta, *l. c.*, s. 67, regards "fell down before the Lamb" as an interpolation. I cannot agree with him. But in the parallelism of the Hebrew sentence this clause should precede the subjects, and therefore appear in the previous line.

[2] This line is probably an interpolation, as Völter and Spitta agree.

[3] I see no sufficient reason for regarding the words "and tongue, and people, and nation," as an interpolation. They seem to be necessary to make the line complete and symmetrical. Völter's reasons are purely theoretical, to get rid of the universalism of the passage and to reduce the vision to a Jewish Christian type of conception.

[4] Spitta, *l. c.*, s. 68, regards this line as an interpolation, but without sufficient reason. I doubt the originality of καὶ between kingdom and priests. See i. 6. There is no reference to priestly activity in the context as there is to royal activity. I think the original here also was ממלכת כהנים. See p. 393.

[5] The section beginning with this line and extending through the chapter, regarded as from a later author by Völter, certainly looks beyond the horizon of this scene; and yet it is only a natural evolution of the previous context, and is a further unfolding of its main theme, the adoration of the Lamb.

The blessing, and the honor, and the glory, and the dominion,
unto the ages of the ages.
And the four living ones said, Amen.
And the elders fell down and worshipped. (Revelation v.)

In the right hand of God is a sealed roll.[1] A proclamation is made by an angel, calling upon the one who is worthy, to take the roll and unseal it. No one responds to the proclamation—no one on earth, no one in heaven, no one in the abode of the dead. No angel or man is sufficiently worthy to take this book. To the seer it seems as if the roll would not be unsealed. But an Elder reassures him. All heaven has not assembled in vain. The roll is in the hands of God for a purpose. A worthy one is expected.

Suddenly a new person appears. He is heralded by one of the Elders as the Lion of the tribe of Judah, and the Root of David, thus the Messiah of prophecy.[2] He has overcome and thereby proved himself worthy. He has gained a victory which is unique and peculiar to him alone of all beings; and so he is the only being in heaven or on earth or in the abode of the dead who is worthy.[3] The Messiah appears in heaven just after the accomplishment of his victory. He has ascended from his earthly ministry to heaven. The hosts of heaven are assembled to greet him on his arrival. The Messiah advances into the space enclosed by the thrones of the 24 elders. He steps forward to the throne of God to take the roll from the hand of God.

As he advances his appearance is described. He is a Lamb. This is very striking in view of his announce-

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[1] Comp. Ezekiel ii. 9, 10; Is. xxix. 11. [2] See Gen. xlix. 9; Is. xi 10.

[3] Comp. the promises to him that overcometh in the seven epistles. The Messiah is such a victor as he desireth his servants to be. See p. 457.

ment as a Lion.[1] He combines in himself several different Messianic representations. He is the Lion of Judah as the victor. He is the Lamb of God as the victim.[2] Accordingly he is described as one who has been slain. He bears the marks of the sufferings and death he has undergone. As in the Gospel of John, the Messiah pointed the doubting Thomas to the prints of the nails and the spear;[3] so the seer, in this apocalypse, sees the wounds of the Lamb, and all heaven beholds the victor's scars with awe and wonder. The Lamb has seven horns.[4] Seven is the holy number throughout the book. The holy lamb could not be destitute of this symbol of the holy completeness of his self-sacrifice. The Lamb of God goes up to the throne and holding forth his hand receives from the hand of God the sealed roll. This transcendent act of giving and receiving, involving the divine recognition of the Messiah as the alone worthy, wins the plaudits of all heaven. Harps are played, golden bowls of incense are swung, and a new hymn of praise is sung by cherubim and elders.[5] The song of praise briefly sums up the redemptive work of the Lamb. He was slain; he shed his blood to redeem

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[1] Accordingly it is urged by Vischer, *l. c.*, s. 58, that the original reading was אֲרִי or אַרְיֵה, and that the later Greek translator has confounded the Hebrew word with the like sounding *ἀρνίον*. But Völter, *l. c.*, s. 81, rightly says that in this case he would not have left the Lion of Judah in verse 5. There is indeed no more incongruity between lamb and lion than there is between lion and root. The author is adding to the two Messianic symbols of Gen. xlix. 9 and Is. xi. 10 a third from Is. liii. 7. *ἀρνίον* is a diminutive and is peculiar to the Apocalypse and John xxi. 15; elsewhere in the New Testament *ἀμνός* is used.

[2] Comp. John i. 36. See *The Messiah of the Gospels*, p. 69.

[3] John xx. 25–27.

[4] We may compare the white yore-ox with great horns in the apocalypse of Enoch. See *The Messiah of the Gospels*, p. 14, and Völter, *l. c.*, s. 90.

[5] Comp. the new song of Is. xlii. 10; Ps. xxxiii. 3; xl. 4. See *Messianic Prophecy*, p. 344.

men. His redemption was a purchase.[1] It is the same essential idea as in the Messiah's own words, when he said that he came to give himself a ransom.[2] There is no reference to any kind of ritual sacrifice. It is rather the interposition described by the great prophet of the exile.[3] Those whom the Lamb purchased were men of every tribe and tongue, and people and nation; that is, men of all races and nations, far beyond the range of Israel, from among all mankind.[4] The second or more positive side of the work of the Lamb was the making them a kingdom of priests. This is the royal priesthood of the first epistle of Peter[5] and of the covenant at Horeb;[6] and it has already appeared in the prologue.[7] The royal priesthood involves the exercise of it on earth.[8]

Thus far only the elders and the cherubim appear about the throne of God, with the seer and the herald angel before them. Now a greater company comes on

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[1] *ἀγοράζειν* is used in the same sense, 1 Cor. vi. 20; vii. 23 (see p. 100); 2 Peter ii. 1; elsewhere only here and xiv. 3, 4, which latter passage also belongs to the apocalypse of the Seals.

[2] See *The Messiah of the Gospels*, p. 110. [3] Is. liii.

[4] Völter, although he regards this as a Christian apocalypse, yet thinks that it expresses the faith of Jewish Christians, and therefore that the original apocalypse only contained tribes, and that the other terms implying a wider outlook are from another hand. Thus he brings the passage into better accord with vii. 4 *seq.* But these other terms are necessary to complete the line and make it harmonious. The original conception was not Jewish Christian, but universal Christian. We have seen that vii. 4 *seq.* cannot give the law to this passage. See p. 373.

[5] See p. 52. [6] Ex. xix. 5, 6.

[7] i. 6. See p. 393, where it is also connected with loosing from sins by his blood.

[8] I see no reason to follow Völter and Spitta, who regard "and they will reign upon the earth" as an interpolation. Holtzmann prefers the reading "will reign," because the reign first begins in xx. 4, and Weiss gives it as the correct reading in his edition of the Apocalypse. The reading of R V., "they reign," should be rejected.

the scene, surrounding the throne of God, the cherubim and the elders on every side. These are more than an hundred millions of angels.[1] They strike up the second strophe of the hymn, Worthy the Lamb. And then a still larger company appears, including every created thing in heaven, on the earth, under the earth, and on the sea, and they join in the third strophe of the hymn, singing in universal harmony. The cherubim conclude the chorus with a solemn Amen; and the elders prostrate themselves in worship.[2]

SCENE III.

1. And I saw when the Lamb opened one of the seven seals,
   And I heard one of the four living ones saying as with a voice of thunder, Come.
   And I saw, and behold, a white horse, and he that sat thereon had a bow;
   And there was given unto him a crown: and he came forth conquering, and to conquer.
2. And when he opened the second seal,
   I heard the second living one saying, Come.
   And another *horse* came forth, a red horse: and to him that sat thereon it was given
   To take peace from the earth, and that they should slay one another·
   And there was given unto him a great sword.

[1] Comp. Dan. vii. 10; Enoch xiv. 22; xl. 1.

[2] It is urged by Völter that this wider outlook is a later addition to the original apocalypse, which thought only of the cherubim and elders, the purchase of Israel, and the making it into a priestly kingdom. It is quite true that the author's vision of this universal adoration of the Lamb seems to be premature and not to be in its proper place before the opening of the seals. The scene is the entrance of the Messiah into heaven at his Ascension rather than the universal adoration, which could hardly take place until after the heavenly ministry had been completed and the judgment of the second Advent had passed. But it is really in the style of this apocalypse, and of other apocalypses also, that the vision should extend to the great final events, and it was quite natural that the opening choral should suggest the choral of the angels and the final choral of universal nature.

3. And when he opened the third seal,
I heard the third living one saying, Come.
And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand.
And I heard as it were a voice in the midst of the four living ones saying,
A measure of wheat for a shilling, and three measures of barley for a shilling;
And the oil and the wine hurt thou not.
4. And when he opened the fourth seal,
I heard the voice of the fourth living one saying, Come.
And I saw, and behold, a pale horse: and he that sat upon him;
His name was Death, and Hades followed with him.
And there was given unto them authority over the fourth part of the earth,
To kill with sword, and with famine, and with pestilence, and by the wild beasts of the earth. (Rev. vi. 1–8.)

The seven seals cover seven different representations of the times of the End or Advent. The Messiah, in the apocalypse of the Epistles, speaks to his churches messages of warning and promise. Here he unseals the decrees of the book of God and lets the redemption and judgment be seen in symbolic forms. There are seven seals, but these are arranged by the last editor in three groups: (1) 1–4; (2) 5; (3) 6–7.[2] The first group comprehends the first four seals. These present four horsemen. The first, on a white horse, with bow and crown, is a great archer and conqueror;[3] the second, on a red

[1] Spitta, *l. c.*, s. 296, thinks that the number four is characteristic of his Christian author as distinguished from the number three which is characteristic of his first Jewish author. See p. 377.

[2] This grouping seems to belong to the present arrangement of the Vision and not to its original form.

[3] Völter, Holtzmann, and others think of the Parthian king Vologäses who defeated the Roman army in A.D. 62. The bow suggests Parthian warriors as the sword in the hands of the next horseman suggests the Roman legions. A white horse is the symbol of victory.

horse, with a great sword, is a great warrior, he sheds blood in war; the third, on a black horse, with a balance, is a great besieger, by famine he destroys; the fourth, on a pale horse, is Death; Hades is in his train, and he uses all the resources of the previous three—sword, famine, pestilence, and wild beasts—to kill one-fourth of the land or earth. It is tempting to think of the Jewish war and the siege of Jerusalem. Some think of successive stages of the Jewish war. The basis for this would be the prediction of Jesus, in his greater apocalypse, of the destruction of Jerusalem and the temple by armies after a siege. If the reference is to Jerusalem the author apparently does not think of its total destruction, and this piece must be assigned to a time prior to the capture of the city by the Romans.[1] We can hardly regard these seals as chronologically successive; they rather are advancing representations of the same thing—the calamities about to come upon the East in the war between the Parthians and Rome.[2]

SCENE IV.

And when he opened the fifth seal,
I saw underneath the altar the persons[3] of them that had been slain
For the word of God, and for the testimony which they held:
And they cried with a great voice, saying, How long,
O Master, the holy and true, dost thou not judge,
And avenge our blood on them that dwell on the earth?
And there was given them to each one a white robe;
And it was said unto them, that they should rest yet for a little time,

[1] Comp. Mark xiii. 2 *seq.* See *The Messiah of the Gospels*, p. 136. Völter, *l. c.*, s. 94, assigns his original apocalypse to 62–64 A.D.

[2] See Mommsen, *Provinces of the Roman Empire*, chap. ix.

[3] ψυχή here, as often elsewhere in the New Testament, means person rather than the soul separate from the body. See also Revelation xx. 4. Comp. the usage of נֶפֶשׁ in the Old Testament upon which this use of ψυχή is based.

Until their fellow-servants also should have fulfilled *their course*,
And their brethren, who should be killed even as they were.
(Rev. vi. 9–11.)

The fifth seal opens a scene of an entirely different character. The martyrs are seen bowing at the heavenly altar and pleading for vengeance on their murderers and the cessation of the affliction.[1] They receive their white robes and are exhorted to be patient for a little time, until the number of the martyrs has been completed.[2] This is doubtless based on the words of Jesus, that the time of affliction was shortened for the sake of the elect.[3] They are rewarded with white robes in heaven, to which they have been raised from the dead. But the affliction is still to continue for a little time on earth. This scene is not subsequent to the events described in the four seals, but during that time. The martyrs are seen in a large company, from the necessities of the vision. But we are to think of the ascension of the martyrs after their martyrdom, not in a body but in succession, as one after another meets martyrdom, each with the same plea, receiving the same reward, and exhorted to wait until the number was completed. This ascension of the martyrs is in accordance with the promise of Jesus in his last discourse.[4]

As we are not to suppose, on the one hand, that the

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[1] Comp. Enoch ix. 1–3, 10, xxii. 5–7, xlvii. 1, and the apocalypse of Ezra iv. 35. Spitta, *l. c.*, s. 297, thinks that the altar is the altar of burnt-offering in the temple at Jerusalem, and that the souls of martyrs are conceived as in the blood lying beneath it and that they are therefore Jewish martyrs.

[2] Holtzmann, *l. c.*, 292, thinks of the Christians who suffered martyrdom at the burning of Rome, A.D. 64. If the reference of the previous context is to the Jewish war it is better to think of the martyrdom of James and the Christians of Jerusalem. If, however, the reference is to the calamities of the Eastern section of the empire, the Christian martyrs of that region are in the prophet's mind.

[3] Mark xiii. 20. See *The Messiah of the Gospels*, p. 149.

[4] John xiv. 1–3. See *The Messiah of the Gospels*, p. 290.

scene of the martyrs in heaven, the third heavenly scene, was successive to that of the horses, so we are not to suppose, on the other hand, that the suffering of the martyrs came to an end with the war of the horsemen here, any more than in the apocalypse of Jesus.

SCENE V.

And I saw when he opened the sixth seal,
And there was a great earthquake;
And the sun became black as sackcloth of hair,
And the whole moon became as blood;
And the stars of the heaven fell unto the earth,
As a fig tree casteth her unripe figs, when she is shaken of a great wind.
And the heaven was removed as a scroll when it is rolled up;
And every mountain and island were moved out of their places.
And the kings of the earth, and the princes, and the chief captains,
And the rich, and the strong, and every bondman and freeman,
Hid themselves in the caves and in the rocks of the mountains;
And they say to the mountains and to the rocks, Fall on us,
And hide us from the face of him that sitteth on the throne, (and from the wrath of the Lamb):[1]
For the great day of his wrath is come; and who is able to stand? (Rev. vi. 12–17.)

The opening of this seal reveals several theophanic signs of judgment. They are essentially the same as those given in the apocalypses of the Old Testament and of Jesus with reference to the Day of judgment; earthquake, darkening of the sun, the blood color of the moon, falling of the stars, heaven rolled together as a scroll, mountains and islands removed. All classes and

[1] Vischer, Spitta, and Völter, *l. c.*, s. 56, think that this clause is an interpolation. It certainly is not necessary to the context. It makes a long line, and the pronoun *αὐτοῦ* of the best texts seems to exclude it. It also seems inappropriate to speak of the wrath of the Lamb before the wrath of God is mentioned. It seems to me to have been added in the final editing of the book.

conditions of men in their terror seek refuge in the caves and beneath the rocks, hiding from the face of God and the wrath of the Lamb. This hiding reminds us of the hiding of our first parents in Eden[1] and of the prediction of Isaiah.[2] The face of the enthroned God implies a theophany. The theophany of the second Advent is heralded by these signs, but it has not yet come. The great Day of the wrath of God is the Day of judgment, the End.

THE TIME OF THE KINGDOM.

§ 77. *The kingdom of the Lord is to take the place of the kingdom of the world. The time is come to reward His servants and to destroy the destroyers.*

SCENE VI.

And when he opened the seventh seal,
There followed a silence in heaven about the space of half an hour.[3] (Rev. viii. 1.)

The seventh seal is opened and there is a silence in heaven. The scene of this seal belongs to the earth and Gehenna. The apostle does not see it. He could not look upon it after the vision of the joys of the redeemed. This is the conception involved in the present arrangement of the Visions; but in the original apocalypse the judgment scene involved in vi. 17 immediately followed. We find it pushed further on in connection with the scene of the seventh trumpet, xi. 15*b*–18, where it was placed when the apocalypses of the Seals and Trumpets were combined.

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[1] Gen. iii. 8. [2] Is. ii. 10, 19, 21.

[3] Spitta, *l. c.*, s. 91 *seq.*, thinks that the redactor has transposed this verse, and that originally it stood immediately before vii. 9; and introduced the song of the redeemed. This is possible, but not probable.

And there followed great voices in heaven,
And they said, The kingdom of the world is become *the kingdom* of our Lord, (and of his Christ:) [1]
And he shall reign unto the ages of the ages.
And the four and twenty elders, which (sit) before God (on their thrones),
Fell upon their faces, and worshipped God, saying,[2]
We give thee thanks, O Lord God, the Almighty, which art and which wast; [3]
Because thou hast taken thy great power, and didst reign.
And the nations were wroth, and thy wrath came,[4]
And the time (of the dead to be judged, and) [5] to give the reward [6] to thy servants, the prophets,
And to the saints,[7] and to them that fear thy name,[8] the small and the great; [9]
And to destroy them that destroy the earth.

(Rev. xi. 15*b*–18.)

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[1] There can be little doubt that this clause referring to Christ is an interpolation. Christ is not included in the singular verb which follows. Christ is used alone apart from these pasages only xii. 10, xx. 4, 6. It seems therefore to be characteristic of the apocalypse of the Dragon only. The reign of God is mentioned elsewhere in the Apocalypse only xix. 6, which is also in a seam.

[2] Spitta supposes that it is the redactor who brings in the elders here as participating in this song, as in those of the Vision of the Seals, and that they are interpolated in later visions also. But this section originally belonged to the seventh seal, and the bracketted clause is probably an editorial explanation because of the separation of the elders from their original context.

[3] This group of divine names is characteristic of the apocalypses of the Seals and the Bowls. See p. 370.

[4] *ὀργή* is used elsewhere only in the apocalypse of the Seals, vi. 16, 17, and in the combination *θυμὸς τῆς ὀργῆς*, xvi. 19, xix. 15, and *ποτήριον τῆς ὀργῆς*, xiv. 10.

[5] Völter and Spitta ascribe this clause to the redactor, who had in view the judgment of the dead in xx. 12. This is doubtless a correct explanation.

[6] *μισθός* only here and xxii. 12 in the Epilogue assigned to the apocalypse of the Trumpets.

[7] The phrase, prophets and saints, is found in the Apocalypse elsewhere only xviii. 24; saints and prophets appear in the apocalypse of the Bowls, xvi. 6, and in xviii. 20.

[8] The use of *φοβεῖσθαι* in this sense is found elsewhere in apocalypses of the Trumpets, xiv. 7; Bowls, xv. 4; and in a seam, xix. 5.

[9] The phrase, small and great, elsewhere is in a seam, xix. 5, and in the apocalypses of the Beasts, xiii. 16, xix. 18, and of the dragon, xx. 12.

The kingdom of the world has now become the kingdom of the Lord, whose reign will endure forever. There is great joy in heaven, for the time of consummation has come. It is a time of reign, of wrath, of the reward of the prophets and saints, of the destruction of the destroyers.

The concluding scenes of the apocalypse of the Seals now follow. The first is the scene of the Lamb surrounded by the 144,000 on Mt. Zion, xiv. 1–5; the second the scene of the innumerable company of the white-robed, vii. 9–17.

THE WHITE-ROBED VICTORS.

§ 78. *The Lamb is seen standing on Mt. Zion with a hundred and forty and four thousand martyrs whom he has purchased out of the earth. They have kept themselves faithful and unspotted, and are the firstfruits. And then the harvest of the Redeemed appear, an innumerable multitude gathered about the throne of God, arrayed in white robes and with palms in their hands, singing songs of victory. They have come out of great tribulation. They will serve God continuously in His temple and enjoy everlasting life and felicity. All sorrow, injury, privation, and death have passed away.*

There are two scenes in which the 144,000 martyrs appear in the Apocalypse, namely: vii. 1–8 and xiv. 1–5. These seem to have been misplaced and transposed by some early copyist. They are each incongruous in their present place, and are entirely harmonious to their visions if we transpose them.[1]

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[1] The sealing of the martyrs on earth by the angel is not in accord with the context of the apocalypse of the Seals, whose scenes are heavenly scenes; and it is in accord with the apocalypses of the Trumpets and the Beasts, whose scenes are earthly. It may be conceived as in antithesis with the branding with the name of

SCENE VII.

And I saw, and behold, the Lamb standing on the mount Zion,[1]
And with him an hundred and forty and four thousand,
Having his name, and the name of his Father, written on their foreheads.
And I heard a voice from heaven, as the voice of many waters,
And as the voice of a great thunder was the voice which I heard,[2]

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the beast in the previous context of the apocalypse of the Beasts or as connected with the sealing of the words of the Thunders and not sealing the words of the prophecy of the book in the apocalypse of the Trumpets, but has no manner of relation to the apocalypse of the Seals. The activity of the angel in sealing is in accordance with the use of angels in the apocalypse of the Trumpets. This angel of sealing then becomes the first of a series of angels, and explains the other angels and groups of four angels and seven angels which characterize the apocalypse of the Trumpets. The apocalypse of the Seals knows only of angels in heaven. In accordance with this we note the presence of the cherubim and the elders in xiv. 1–5, and the new song. These do not appear in the apocalypses of the Beasts or of the Trumpets, but are constant features of the apocalypse of the Seals. The Lamb appears in xiv. 1–5, just as we would expect him to appear from the previous scenes of that apocalypse, also in the apocalypse of the Bowls (see pp. 417, 429); but nowhere in any certain passage in the other apocalypses where other conceptions of the Messiah are found. So the Lamb is absent from vii. 1–8. The firstfruits of xiv. 4 seem to demand the innumerable multitude of vii. 9 *seq.*, but we have no harvest of the redeemed in the apocalypse of the Beasts. These martyrs of xiv. 3 have been purchased from the earth, which implies the purchase by the blood of the Lamb of v. 9, but has no antecedent in the apocalypse of the Beasts. These are the only two passages of the Apocalypse where ἀγοράζειν is used in this sense (see p. 402). The song of xiv. 3 carries on the song of the previous scenes of the apocalypse of the Seals, and prepares for the final song of the next scene. There are no songs in the apocalypse of the Beasts. It is a vision of war. God is the Father of the Messiah in xiv. 1, elsewhere in the Apocalypse only i. 6; ii. 27; iii. 5, 21, and not at all in the apocalypses we have previously considered. Spitta, *l. c.*, s. 86, makes vii. 1–8 the first scene of his first Jewish apocalypse, and prefixes it to the third Vision of the Trumpets. He regards xiv. 1–5 as from the same author (*l. c.*, s. 145, 186), but removes a large part of it as interpolations by the redactor. This shows that he has not found its place. Further evidences of the place of vii. 1–8 are found in the study of its words and phrases. See p. 372.

[1] Völter, *l. c.*, s. 234, regards 1*a*, 2–3, 6–7, as from his first author, but verses 1*b*, 4–5 as from his fifth author. Spitta, *l. c.*, s. 144, holds that this section is from his first Jewish author, but that 2*b*–4*a* is from the redactor, and that there have been several editorial changes in the remaining verses.

[2] This line seems to have been misunderstood by the Greek translator. He inserts καὶ before ἡ φωνή, and thus makes it an independent clause.

As of harpers harping with their harps:
And they sing as it were a new song before the throne,
And before the four living ones and the elders:
And no man could learn the song
Save the hundred and forty and four thousand,
Even they that had been purchased out of the earth.
These are they who were not defiled with women; for they are virgins.
These *are* they who follow the Lamb whithersoever he goeth.
These were purchased from among men, *to be* the firstfruits unto God and unto the Lamb.
And in their mouth was found no lie: they are without blemish.
(Rev. xiv. 1–5.)

This scene is laid on the heavenly Zion. The Lamb is standing there and about him one hundred and forty and four thousand other victors. The prayers of the fifth seal have been answered. The number of the martyrs is now complete. They are no longer suppliants at the altar. They are victors standing on Mount Zion with the victorious Lamb. His blood has purchased them and they have been faithful to him. They are the firstfruits. The great harvest of redemption will soon follow. They are virgins, for they have kept themselves from idolatry. They are faithful. No lie and no blemish can be found in them. They sing the new song of redemption to the accompaniment of the heavenly harpers, and worship with the elders and the cherubim.

SCENE VIII.

After these things I saw, and behold, a great multitude, which no man could number,[1]
Out of every nation, and of *all* tribes and peoples and tongues,
Standing before the throne and before the Lamb,

[1] Spitta, *l. c.*, s. 103, thinks this clause, "which no man could number," is an interpolation in antithesis to the previous context.

Arrayed in white robes, and palms in their hands;
And they cry with a great voice, saying,
The salvation belongs unto our God who sitteth on the throne,
and unto the Lamb.
And all the angels were standing round about the throne,
And *about* the elders and the four living ones;
And they fell before the throne on their faces,
And worshipped God, saying, Amen:
The blessing, and the glory, and the wisdom, and the thanksgiving,
And the honor, and the power, and the might, *be* unto our God
unto the ages of the ages.
And one of the elders answered, saying unto me,
These that are arrayed in the white robes, who are they, and
whence came they?
And I say unto him, My lord, thou knowest. And he said
to me,
These are they who come out of the great tribulation,
And they washed their robes, and made them white in the blood
of the Lamb.
Therefore are they before the throne of God;
And they serve him day and night in his temple:
And he that sitteth on the throne shall spread his tabernacle
over them.[1]
They shall hunger no more, neither thirst any more;
Neither shall the sun strike upon them, nor any heat.
For the Lamb which is in the midst of the throne shall be their
shepherd,
And shall guide them unto fountains of waters of life:
And God shall wipe away every tear from their eyes.[1]

(Rev. vii. 9–17.)

This is the counterpart of the second heavenly scene of this apocalypse. There we saw the Messiah worshipped at the beginning of his heavenly ministry; here at the completion of his heavenly ministry after the second Advent. There he was worshipped by angels

[1] See p. 366.

and all creatures. Here he is worshipped by the redeemed. The redeemed constitute a vast and innumerable multitude from all nations. They stand before the throne and the Lamb, in white robes, with palms in their hands; and enveloped by angels they unite in the universal worship.

This innumerable company of the white-robed are explained to the prophet by one of the elders as: Those who have been washed in the blood of the Lamb. The blood of the Lamb has been applied to them. This implies the consecrating and purifying blood of the covenant sacrifice.[1] They have come out of the great tribulation.[2] They now receive their rewards. These are based upon the predictions of the Old Testament. There are no more hunger or thirst,[3] no more sunstroke or heat,[4] no more tears.[5] These evils of earth will disappear forever. And they will have the Lamb for their shepherd;[6] the fountain of the water of life will be their portion; they will serve God as priests in His temple. These rewards are different from those of the seven Epistles, but they are given to the same persons, the victorious saints and martyrs.

The apocalypse of the Seals probably ended originally with the Greeting:

> The grace of the Lord Jesus be with all.[7]
> (Rev. xxii. 21.)[8]

[1] See pp. 49, 100; also *The Messiah of the Gospels*, p. 120.

[2] Comp. Mark xiii. 19. See *The Messiah of the Gospels*, p. 149. θλῖψις is elsewhere in the Apocalypse only in the Vision of the Epistles, i. 9; ii. 9, 10, 22.

[3] Is. xlix. 10.

[4] Is. iv. 6.

[5] Is. xxv. 8.

[6] Ps. xxiii. 1–3; John x.

[7] So Weiss, Holtzmann, *et al.* R. V. reads "with the saints."

[8] This is an appropriate conclusion to the apocalypse which began with i. 4–6. See p. 393.

CHAPTER XIV.

THE MESSIAH OF THE APOCALYPSE OF THE BOWLS.

THE Apocalypse of the Bowls stands out by itself with more distinctness than any other of the original apocalypses. It is compacted in chapters xv.–xvii. The only additional scenes are xix. 1–10; xxi. 9–15, 16*b*, 17, 22–27; xxii. 1, 2; and its conclusion follows, xxii. 6–9. And yet the apocalypse of the Bowls is less original than any other of the apocalypses. It runs along in parallelism with the apocalypse of the Trumpets, except for its appendices referring to the opposing cities, and is either dependent upon the apocalypse of the Trumpets or upon a common source, and is some considerable time later. It also shows marked dependence on the apocalypse of the Seals. It seems to have been appended to the apocalypses of the Seals and Trumpets in a second edition of the Apocalypse, and subsequently to have been placed in the midst of the apocalypses of the Beasts and the Dragon, and adapted to its present context.

This apocalypse derives its Messianic idea of the Lamb of God from the apocalypse of the Seals, and gives it a new development in the bridal of the Lamb. The Lamb of the apocalypse of the Seals is a victorious Lamb who has gained the victory as the Lion of Judah, although he has been slain as a Lamb, and who in heaven becomes the shepherd of those whom he has purchased

by his blood. The Lamb of the apocalypse of the Bowls is never spoken of as the victim. He is rather associated with the victorious bridegroom of Psalm xlv., and his bride is the new Jerusalem, the bride of Yahweh of the great prophet of the exile. This apocalypse is in the main an antithesis between the harlot city Rome and the bridal city Jerusalem.

THE SONG OF THE VICTORS.

§ 79. *The angels of the bowls pour out sores on the worshippers of the beast, cause the sea and rivers to change into blood, scorch the earth by the heavenly lights, and cause darkness to come about the throne of the beast. Three unclean spirits lead the nations to the battle of Har-Magedon. The victorious martyrs rejoice on the glassy sea singing the song of Moses. The judgment is a great earthquake, and Babylon drinks the cup of the wrath of God. The islands and mountains flee away and great hail descends from heaven.*

The seven plagues[1] are based upon the plagues of Egypt, and, hence, are fitly introduced by a heavenly scene, based on the scene of the triumphant song of Miriam and Moses after the destruction of the Egyptians in the Red Sea. There are two introductory scenes.

SCENE I.

(And I saw another sign[2] in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.)

[1] Vischer regards chapters xv., xvi., except xv. 3*b* and xvi. 15, as belonging to the original Jewish Apocalypse. Völter represents them as carrying on the apocalyptic writer of xii. 12–17 ; xiii. ; xiv. 9–12, except xv. 3*b* and xvi. 15, which he regards as interpolations.

[2] Comp. xii. 1, where the first sign is referred to. This verse seems to be an editorial seam, connecting the vision with the previous one, or else presupposes the other vision as an earlier one. Spitta refers it to the redactor. The mention of the angels with the plagues seems premature.

And I saw as it were a glassy sea mingled with fire;
And them that come off victorious (from the beast and from his image, and from the number of his name),[1]
Standing by the glassy sea, having harps of God.
And they sing the song of Moses the servant of God, (and the song of the Lamb),[2] saying,
Great and marvellous are thy works, O Lord God, the Almighty;
Righteous and true are thy ways, thou King of the nations.
Who shall not fear, O Lord, and glorify thy name?
For thou only art holy;[3]
For all the nations shall come and worship before thee;
For thy righteous acts[4] have been made manifest.
(Rev. xv. 1–4.)

The introductory scene is laid in heaven. But it is at a later date than the introductory scene of any of the other apocalypses. It presupposes the ascension of the martyrs, so that the victors here correspond with the two martyrs of chapter xi.[5] and the 144,000 of the other apocalypses.[6] These victors are represented as standing on the shore of a glassy sea of fire.[7] This is the atmosphere, which beneath them is transparent as glass, save that the fires of the divine wrath are coloring it. They are looking down on the perils they have escaped and are singing the song of Moses. Their enemies have been drowned in the sea of fire as the Egyptians were drowned

[1] I think Völter is correct in regarding the clause "the number of" as an interpolation. The redactor refers to xiii. 18. And I also think with Spitta, that the whole reference to the beast and his image is an interpolation, inserted when this apocalypse was placed in the midst of the apocalypse of the Beasts.

[2] This clause is regarded by most critics as an interpolation. As Völter shows, *l. c.*, s. 256, there is no song of the Lamb here, as there is in v. 11–14; and the *τοῦ ἀρνίου* is gen. object., whereas *Μωυσέως* is gen. subject. Furthermore, it makes the line of the poetry too long.

[3] *ὅσιος*, only here and xvi. 5, applied to God for the usual *ἅγιος*, and so characteristic of this apocalypse.

[4] *δικαιώματα*, elsewhere in Apocalypse only xix. 8. See p. 430.

[5] See p. 312.

[6] See pp. 372, 411.

[7] This seems to imply a knowledge of the apocalypse of the Seals. See p. 397.

in the Red Sea. As Miriam and Moses sang their ode of victory over the Egyptians, so the victorious martyrs sing the song of Moses over their persecutors.

SCENE II.

And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened: and there came out (from the temple)[1] the seven angels that had the seven plagues, arrayed with precious stones, pure *and* bright, and girt about their breasts with golden girdles.

And one of the four living ones gave unto the seven angels seven golden bowls full of the wrath of God, who liveth unto the ages of the ages.[2]

And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished. And I heard a great voice out of the temple saying to the seven angels, go ye, and pour out the seven bowls of the wrath of God into the earth. (Rev. xv. 5–8; xvi. 1.)

In a second introductory scene the temple is opened and seven angels come forth in procession and receive seven bowls containing seven plagues from the cherubim. This scene is to be compared with that of the angel with the censer in the apocalypse of the Trumpets.[3] The bowls are sacrificial bowls, and they contain the wrath of God, as expressed in the fires of the heavenly altar.

SCENE III.

And the first went, and poured out his bowl into the earth;
And there came a noisome and grievous sore upon the men

[1] Not in the text of B.

[2] The reference to the four cherubim implies the apocalypse of the Seven Seals. Völter thinks that the author of this piece knew of the older Vision of the Seals and built upon it. Spitta thinks that the entire verse is an interpolation. It represents that the bowls were given to the angels by one of the cherubim, when in the previous verse they come forth with the seven plagues. The inconsistency can only be removed by regarding one of the statements as an interpolation. It is more probable that the first statement is such. The Poetry of the original has been destroyed by other additions and transpositions.

[3] viii. 5.

(Who had the mark of the beast, and who worshipped his image).[1]
And the second poured out his bowl into the sea;
And there came blood as of a dead man;
And every living thing died, *even* the things that were in the sea.
And the third poured out his bowl into the rivers
And into the fountains of the waters; and there came blood.
And I heard the angel of the waters saying,
Righteous art thou, which art and which wast, thou Holy One, because thou didst thus judge:
For they poured out the blood of saints and prophets,
And blood hast thou given them to drink: they are worthy.
And I heard the altar saying, Yea, O Lord,
God, the Almighty, true and righteous are thy judgments.
And the fourth poured out his bowl upon the sun;
And it was given unto it to scorch men with fire.
And men were scorched with great heat:
And they blasphemed the name of God
Who hath the authority over these plagues;
And they repented not to give him glory.

(Rev. xvi. 2–9.)

The first four plagues constitute the third scene, just as did the first four seals and the first four trumpets. The first plague poured out on the land resembles the first trumpet which brought hail and fire mingled with blood on the land.[2] This plague, however, produces sores upon the worshippers of the beast, like the sores of the plagues in Egypt.[3] The plague therefore is a part of that victory over which the risen martyrs rejoice. The second plague resembles the second trumpet when a burning mountain was cast into the sea, changing it into blood.[4] So here the sea becomes as the blood

[1] This implies a knowledge of xiii. 15–17 by the author. He must therefore have been the same or a later author, or this must be an interpolation, as Spitta, *l. c.*, s. 163, thinks.

[2] See p. 376. [3] Ex. ix. 9, 10. [4] See p. 376.

of a dead man. This is like the plague of Egypt that changes the water of the Nile into blood.[1]

The third plague resembles the third trumpet, where the burning star Wormwood makes the waters bitter.[2] Here the waters of the rivers become blood. This is a giving of the enemies who shed the blood of saints, blood to drink, and it is proclaimed by the angel of the rivers as righteous recompense.

The fourth plague resembles the fourth trumpet, where the heavenly lights were smitten and darkened.[3] Here the sun is made to scorch men with great heat, which seems to reverse the darkening.

SCENE IV.

And the fifth poured out his bowl upon the throne of the beast,
And his kingdom was darkened;[4]
And they gnawed their tongues for pain,
And they blasphemed the God of heaven[5]
Because of their pains and because of their sores;
And they repented not of their works.

(Rev. xvi. 10, 11.)

The fifth plague stands by itself, and has nothing to correspond with it in the Trumpets. It is based upon the plague of darkness sent upon the land of Egypt.[6]

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[1] Ex. vii. 17–21. [2] See p. 376. [3] See p. 376.

[4] The reference to the throne and kingdom of the beast is striking. It is more in accord with other Visions than this. Spitta, *l. c.*, s. 171 *seq.*, thinks the redactor has confounded Abaddon, the angel of the abyss of the apocalypse of the Trumpets, with the beast of the apocalypse of the Beasts, and that he has made the text refer to the Roman beast. He urges that elsewhere the bowls are poured upon the place where the plague originates. He thinks that the reference in the original apocalypse was to the throne of Abaddon, and that the agony of men was due not simply to the darkness but to the pain caused by the swarm of demons from the abyss.

[5] The God of heaven is only found in the Apocalypse here and in the apocalypse of the Beasts xi. 13.

[6] Ex. x. 22.

It is a significant feature of these plagues, especially the fifth, that they do not result in the repentance of the worshippers of the beast, but in their blaspheming God and holy things, and thus there is a contrast with the repentance in connection with the great earthquake of the apocalypse of the Beasts,[1] and a remarkable similarity with the apocalypse of the Trumpets.[2]

SCENE V.

And the sixth poured out his bowl upon the great river,
The Euphrates; and the water thereof was dried up,
That the way might be made ready for the kings that *come* from the sunrising.
And I saw three unclean spirits, as it were frogs,
(*Coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet):[3]
For they are spirits of demons, working signs;
That go forth unto the kings of the whole world, to gather them together
Unto the war of the great day of God, the Almighty.
(Behold, I come as a thief.
Blessed is he that watcheth, and keepeth his garments,
Lest he walk naked, and they see his shame).[4]
And they gathered them together unto the place which is called (in Hebrew)[5] Har-Magedon.[6] (Rev. xvi. 12–16).

The sixth plague resembles the sixth trumpet.[7] In both, the Euphrates is the source of the invading army.

[1] xi. 13. [2] ix. 21.

[3] The Greek translator has disarranged the two lines of Hebrew poetry by transposing the object to the end of the sentence, or else the reference to the three beasts is an interpolation to connect it with the previous vision.

[4] Völter, Vischer, and Spitta regard this verse as an interpolation. It interrupts the development of the scene. It is in accord with the warnings of the seven Epistles.

[5] Vischer is correct in regarding this as an explanatory word of the Greek translator. It could not have been in the Hebrew original.

[6] Spitta, *l. c.*, s. 163, regards verses 13–16 as an interpolation from his other Jewish apocalypse. He transposes these verses and places them immediately after xiv. 11 and immediately before xvi. 17*b*–20.

[7] ix. 13–21.

There it is an army of demon cavalry loosed for the purpose. Here the river is dried up to prepare a way for the kings of the East.[1] The dragon, the devil; the beast, the Roman empire, and the false prophet of the previous vision appear again on the scene, no longer in Palestine, or Rome and the West, but now in the East. This is incongruous, and is probably a redactor's connection of the three unclean spirits with the three beasts. They send forth unclean spirits to gather the kings of the world to the war of the great day of God. The place of the battle is called Har-Magedon. The representation is based on a combination of the battle scene of Sisera,[2] the battle-judgment of Joel,[3] with the place mentioned in Hosea,[4] and some of the features of Ezekiel.[5] It is the last great battle of the judgment of the world.[6]

SCENE VI.

And the seventh poured out his bowl upon the air;
And there came forth a great voice (out of the temple,)[7] from the throne, saying,
It is done:[8] and there were lightnings, and voices, and thunders;
And there was a great earthquake, such as was not
Since there were men upon the earth, so great an earthquake, so mighty.
And the great city was divided into three parts,
And the cities of the nations fell:
And Babylon the great[9] was remembered in the sight of God,
To give unto her the cup of the wine of the fierceness of his wrath.

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[1] Comp. Is. xi. 15, 16.
[2] Judges v. 19, 20.
[3] Joel iv.
[4] Hos. i. 5, 11.
[5] Ezekiel xxxviii. 8, 21; xxxix. 2, 4, 17.
[6] See p. 359.
[7] Spitta regards verses 17*b*–20 as parts of the other Jewish apocalypse. But he thinks that the clause "out of the temple" is an interpolation.
[8] The only other passage in the Apocalypse where this phrase is used is xxi. 6. See p. 387.
[9] The two lines referring to Babylon are regarded by Spitta, *l. c.*, s. 167, as an interpolation.

And every island fled away, and the mountains were not found.
And great hail,[1] *every stone* about the weight of a talent, cometh
down out of heaven upon men:
And men blasphemed God because of the plague of the hail;
For the plague thereof is exceeding great.
(Rev. xvi. 17–21.)

The seventh plague brings the consummation of the judgment of Babylon. Here from the heavenly temple appear lightnings and voices and thunders, and on the earth a mighty earthquake, the greatest the world would ever have; and a great hail, in which every stone weighs a talent. These instruments of judgment are the same as those of the seventh trumpet.[2] But here we see their effect. The great city falls and drinks the fierceness of the wrath of God, as the worshippers of the Beast in the previous Vision.[3] This plague calls forth the blasphemy of men, as had the fourth and fifth. In connection with this judgment of Babylon and the cities of the nations, the islands and mountains flee away.[4]

DESTRUCTION OF THE HARLOT CITY.

§ 80. *A scarlet-colored beast, with seven heads and ten horns, destroys the harlot city with fire and sword. This city bears the name Babylon, is a very great city of idolatry, drunk with the blood of saints, and is doubtless Rome. The people of God are warned to go forth from her so as not to partake of her judgments.*

The sixth Vision of the Apocalypse in its present form begins with chapter xvii. This Vision resembles the fourth Vision in that it gives no distinct group of

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[1] Spitta regards ver. 21 as the continuation of 17*a*, the plague of the seventh bowl.

[2] xi. 19. See p. 384.

[3] xiv. 10. See p. 330.

[4] Comp. the sixth Seal, vi. 14. See p. 407.

sevens, and yet seven scenes may be distinguished as in the fourth Vision. But the scene of chap. xvii. was a supplementary part of the apocalypse of the Bowls and as such gives a seventh scene in that apocalypse.[1]

SCENE VII.

And there came one of the seven angels that had the seven bowls,[2] and spake with me, saying, Come hither, I will shew thee the judgment of the great harlot that sitteth upon many waters; with whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication. And he carried me away in the Spirit into a wilderness:

And I saw a woman sitting upon a scarlet-colored beast,
Full of names of blasphemy,
Having seven heads and ten horns.
And the woman was arrayed in purple and scarlet,
And decked with gold and precious stone and pearls,
Having in her hand a golden cup
Full of abominations, even the unclean things of her fornication,
And upon her forehead a name written, Mystery,
Babylon the great, the mother of the harlots and of the abominations of the earth.
And I saw the woman drunken with the blood of the saints,
(and with the blood of the martyrs of Jesus).[3]

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[1] Völter, *l. c.*, s. 302, 348 *seq.*, ascribes xvii.–xix. 4 to his second author in the reign of Galba; xix. 5–10 to his earliest author; and xix. 11–xxi. 8 to Cerinthus. Vischer, Pfleiderer, and others regard xvii.–xix. 4 as Jewish Christian, apart from interpolations; xix. 11 *seq.* they attach to xx.–xxi. Spitta regards xvii. 1–6; xviii. 1–23; xix. 1–3, 5–8; xxi. 9–xxii. 3 as from his Jewish apocalypse of the time of Pompey, and xix. 11–21; xx. 1–3, 8–15; xxi. 1–5, 6, as from his Jewish apocalypse of the time of Caligula xix. 9*b*–10; xxii. 8, 10–13, 16–18*a*, 20-21, as from his Christian apocalypse; the remainder of the material being the work of the redactor. This Vision begins with an interpreting angel after the mode of revelation indicated in the first section of the Prologue.

[2] Völter, *l. c.*, s. 302, regards this as a seam uniting the two visions, but an interpreting angel appears here, and he seems to be needed in the subsequent context.

[3] This is regarded by Vischer, Völter, Spitta, and Pfleiderer as an interpolation. Völter, *l. c.*, s. 290, thinks it refers to the two martyrs of xi., which the

And when I saw her, I wondered with a great wonder.
And the angel said unto me, Wherefore didst thou wonder?
I will tell thee the mystery of the woman, and of the beast that carrieth her,
Which hath the seven heads and the ten horns.
The beast that thou sawest was, and is not;
And is about to come up out of the abyss, and to go into Apoleia.[1]
And they that dwell on the earth shall wonder.
(*They* whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come. Here is the mind which hath wisdom.)[2]
The seven heads are seven mountains,
On which the woman sitteth:
(And they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into Apoleia.)[3]
And the ten horns that thou sawest are ten kings,
Which have received no kingdom as yet;
But they receive authority as kings, with the beast, for one hour.
These have one mind,
And they give their power and authority unto the beast.
(These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful).[4]

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interpreter thought should be included in the guilt of the beast. Weiss, *l. c.*, s. 207, thinks it is original and that it refers to the apostles who suffered martyrdom under Nero.

[1] εἰς ἀπώλειαν is local and is the prison of the middle state. See pp. 91, 93.

[2] This bracketted clause is an editorial note.

[3] Harnack in his Nachwort to Vischer's pamphlet separated xvii. 11 from xvii. 9, 10, and ascribes the latter to the Jewish author, who knows of but seven emperors, and who must have written in the year 68, just before the destruction of Jerusalem. The former he ascribes to the Christian author who knew of eight emperors, and was obliged therefore to add this verse in explanation. He must have written in the reign of Domitian. So Pfleiderer, who also regards ver. 10*b* as an interpolation, and Holtzmann.

[4] This is regarded by Vischer and Pfleiderer as an interpolation.

And (he saith unto me,)[1] the waters which thou sawest, where
the harlot sitteth,
Are peoples, and multitudes, and nations, and tongues.
And the ten horns which thou sawest, and the beast,
These shall hate the harlot, and shall make her desolate a. d
naked,
And shall eat her flesh, and shall burn her utterly with fire.[2]
(For God did put in their hearts to do his mind, and to come to
one mind, and to give their kingdom unto the beast, until the
words of God should be accomplished.)[3]
And the woman whom thou sawest is the great city,
Which reigneth over the kings of the earth. (Rev. xvii.)

The prophet is thrown into the ecstatic state,[4] and in that state is transported into the wilderness,[5] where he beholds the vision. The first scene is a harlot city. She may be compared with mother Israel of the apocalypse of the Dragon.[6] She is the harlot city as the seat and centre of idolatry. She is named Mystery, and bears that name on her face, a name to be understood only by the initiated. She is Rome, seated on the seven hills, which are represented by the seven heads of the beast that carries her. She sitteth by many waters as the mistress of many nations.[7] She is the great city that reigneth over the kings of the earth. The beast that supports her is a wild beast, a Roman emperor who

[1] This is an editor's note due to the previous interpolation.

[2] This is regarded by Völter, *l. c.*, s. 292, as an interpolation on the ground that it represents that the beast will make war with the harlot, whereas verses 13–14 represent that he makes war with the Lamb. We can remove the inconsistency only by regarding one of them as an interpolation. The context favors Vischer rather than Völter.

[3] Spitta, *l. c.*, s. 180–190, regards verses 7–18 as an interpolation of the redactor. It is a passing over from the descriptive style of the Vision into the interpretation of the writer. The interpreting angel can hardly be an interpolation, but it is quite probable that his words have been interpolated by later explanations of the editor in the bracketted clauses.

[4] Comp. i. 10; iv. 2.

[5] Comp. Ezek. xi.

[6] xii. 1, 6.

[7] Comp. Jer. li. 13.

has reigned and gone down into Apoleia, from whence he will return.[1] The ten crowned horns are ten kings or ten rulers of provinces who are subordinate to the Roman emperor.[2] The ten is the complete number, and it is not necessary to look for arithmetical exactness. They advance in rebellion against Rome under the emperor from Abaddon. The seven heads of the beast are described by a later editor, probably the one who combined the three apocalypses of the Sevens, as a series of seven emperors. Five have fallen—Augustus, Tiberius, Caligula, Claudius, Nero. One reigns. Some think of one of the rivals, Galba, Otho, Vitellius; others of Vespasian, the three really being regarded as usurpers. The seventh is not yet come, but when he comes he will reign for a little while. The seventh completes the number of seven heads. It is probable therefore that Harnack is correct in thinking that a later editor interprets by inserting the reference to the eighth as the beast of the scene, and so finds the beast in Domitian.[3] We would thus have three different interpretations of the seven heads, the original referring to the seven hills of Rome, written soon after the death of Nero; the editor of the second edition in the time of Vespasian referring the seventh to a risen Nero; the editor of the third edition thinking of the eighth emperor as Domitian.

He is described as one who "was and is-not and is about to come up out of the abyss," "was, and is not and shall come," "that was, and is not, is himself also an eighth and is of the seven." He is an eighth, and, yet being one of the five who have reigned, he does not destroy the symbolism of the seven heads. He is one of them who revives.[4] If Nero is the fifth, it seems that

[1] Comp. xiii. 1–8.
[2] Völter, Holtzmann, *et al.*
[3] Nachwort to Vischer, *l. c.*, s. 135.
[4] See Völter, *l. c.*, s. 297.

the prophet is looking for a risen Nero. There is no other of the five emperors for whose return he would be likely to look. There was a widespread opinion after the death of Nero that he had not died, but had gone to the Parthians and would return. The author sees him dead and in the abyss of Abaddon. But he is to ascend out of Abaddon to torment the city of Rome and destroy it. That he burns it with fire is in accordance with the martyrdom of Christians in the great fire of Rome which Nero kindled.[1] It is not necessary to think that the prophet expected Nero himself, but he looked for one having his spirit and who would be his demoniacal counterpart.

Nor need we suppose that the eighth Roman emperor was to be this beast. The eighth is beyond the number seven. The prophetic editor rightly looks for a completion of the number of emperors in the number seven in the statement of his predecessor. But looking at the matter at a later date, an editor sees that after the completion of the series of seven, when the time has come for the empire to cease, one of the old emperors would rise from the dead and be the leader of the forces which would destroy it. Nero was just the one to fill the imagination as the one likely to do it, and it was also quite natural that Domitian should be conceived as his counterpart. The risen emperor is the same as the beast whose death-stroke was healed, of the apocalypse of the Beasts[2] in the conception of the editor, whatever may have been the opinion of the author of the original apocalypse.

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[1] Völter, *l. c.*, s. 299.

[2] xiii. 3. See p. 321.

THE BRIDE OF THE LAMB.

§ 81. *A great multitude in heaven sing Hallelujahs because of the execution of the divine judgment upon the harlot city and of the beginning of the heavenly reign. The marriage of the Lamb is announced and the saints array themselves for the feast. The holy city Jerusalem descends from heaven like a great diamond reflecting the glory of God. Her walls are great and high; her twelve gates, guarded by angels, bear the names of the twelve tribes; her twelve foundations bear the names of the twelve apostles. She is twelve thousand furlongs in size, and her walls are one hundred and forty-four cubits high. A river of life flows from the throne of God through her streets. The tree of life with twelve monthly fruits is on its banks. God is her temple and sun. The Lamb is her lamp.*

SCENE VIII.

After these things I heard as it were a great voice,
A[1] great multitude in heaven, saying, Hallelujah;[2]
The salvation,[3] and the glory, and the power, belong to our God:
For true and righteous[4] are his judgments;
For he hath judged the great harlot,
Which did corrupt the earth with her fornication,
And he hath avenged the blood of his servants at her hand.

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[1] The Greek translator makes multitude a genitive. The original קול might be taken as a construct, and interpreted in that way. But it mars the parallelism, which is retained by interpreting קול as absolute, and so interpreting the המון as accusative. ὄχλος πολύς is only found here and vii. 9; xix. 6.

[2] Hallelujah is found in the Apocalypse only in this chapter xix. 1, 3, 4, 6.

[3] σωτηρία elsewhere in the Apocalypse only vii. 10; xii. 10.

[4] ἀληθιναὶ καὶ δίκαιαι only here and xvi. 7, but δίκαιαι κὰι ἀληθιναί xv. 3, both in the apocalypse of the Bowls. The great harlot is the one whose judgment was to be seen in xvii. 1. These lines show that this piece belongs to that apocalypse, unless we can take them as editorial seams. But if they are removed, the reason for the Hallelujah is taken away also.

And a second time they say, Hallelujah.[1]
[And her smoke goeth up unto the ages of the ages.][2]
And the four and twenty elders and the four living ones fell down
And worshipped God that sitteth on the throne,
Saying, Amen; Hallelujah.[3]
And a voice came forth from the throne, saying,[4]
Give praise to our God, all ye his servants,
Ye that fear him,[5] the small and the great.
And I heard as it were the voice of a great multitude,
And as the voice of many waters,
And as the voice of mighty thunders, saying, Hallelujah:
For the Lord our God, the Almighty, reigneth.
Let us rejoice and be exceeding glad, and let us give the glory unto him:
For the marriage of the Lamb is come,[6] and his wife hath made herself ready.
And it was given unto her that she should array herself in fine linen, bright *and* pure:
For the fine linen is the righteous acts of the saints.[7]
(Rev. xix. 1–8.)

This scene[8] is a heavenly one, the rejoicing of all the

[1] Spitta, *l. c.*, s. 191, regards this and the previous line as interpolations, but without sufficient reason.

[2] This line is an editorial reference to xiv. 11.

[3] The reference to the elders and the living ones is regarded as an interpolation to make these songs correspond with those of the Vision of the Seals (see Spitta, *l. c.*, s. 192), or this may be an additional evidence that they belong to the apocalypse of the Bowls, and that that apocalypse is based on the apocalypse of the Seals as well as that of the Trumpets.

[4] The voice from the throne is found elsewhere in the Apocalypse, xvi. 17, xxi. 3; but from the temple, xvi. 1; the altar, ix. 13; out of heaven, x. 4, 8; xi. 12; xiv. 2, 13; xviii. 4; in heaven, xii. 10. It presupposes the throne of the apocalypse of the Seals.

[5] See p. 409 for usage in passages from Seals, Trumpets, and Bowls.

[6] Spitta, *l. c.*, s. 193, holds that "the marriage of the Lamb has come" is an interpolation.

[7] Spitta, *l. c.*, s. 193, regards this line and the two that follow as interpolations. *δικαιώματα* is only found here and xv. 4, and tends to prove that this line is original to the apocalypse of the Bowls.

[8] Völter makes xix. 1–4 the conclusion of the section xvii.–xix. 4, and ascribes

redeemed. They rejoice because the judgments of God have been executed upon the harlot city, and sing Hallelujahs. They rejoice because the long expected reign has begun, and again sing Hallelujahs. A new symbol is introduced, the marriage of the Lamb.[1] This is in accordance with the Epistle to the Ephesians,[2] which represents the Messiah as purifying his bride. The preparation here is the fine white linen, bright and pure, the righteous acts with which the saints array themselves for the marriage feast.[3]

The announcement of the marriage feast of the Lamb is now followed by a description of the bride of the Lamb, the new Jerusalem. This has been pushed on to chapter xxi., where the other reference to the holy city is found. We have seen that we must separate xxi. 16*a*, *c*, 18–21, from the previous description of the city in xxi. 9–15.[4] But the piece thus removed lacks its beginning. This I find in xxi. 2. These verses were removed from their original place in order that the description of the new Jerusalem, xxi. 16*a*, *c*, 18–21, might be closely fitted to that of xxi. 9–15, 16*b*, 17. The verse xxi. 2 was left with xxi. 1 partly as a relict of the original place of the whole scene, which method has several parallels in the editorial work of the Apocalypse, and partly that the two descriptions of the descent of the city from heaven might not be in too close proximity. In its present place the statement "as a bride adorned for her husband," xxi. 2, is

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xix. 5–10 to his first author. I agree with Spitta that 9*b*–10 is to be separated from its context. But the intervening matter is to be found in the description of the new Jerusalem, xxi. 9 *seq*. Therefore it is not necessary to ascribe xix. 1–9*a*, 9*b*–10, to different apocalypses. See p. 436.

[1] xv. 2–4, and xiv. 1–5.

[2] Eph. v. 25–32.

[3] Comp. the Parable of the marriage feast, Matthew xxii. 1–14.

[4] See p. 299.

unexplained. The adornment of the bride is described in xxi. 18–21.[1]

SCENE IX.

(And there came one of the seven angels who had the seven bowls, laden with the seven last plagues); and he spake with me, saying, Come hither, I will shew thee the bride, (the wife of the Lamb).[2] And he carried me away in the Spirit to a mountain great and high,
And shewed me the holy city Jerusalem,
Coming down out of heaven from God, having the glory of God:
Her light was like unto a stone most precious, as it were a jasper stone, clear as crystal:
Having a wall great and high; having twelve gates,
And at the gates twelve angels; and names written thereon,
Which are *the names* of the twelve tribes of the children of Israel:
On the east were three gates; and on the north three gates;
And on the south three gates; and on the west three gates.

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[1] Additional reasons for the transfer of the scene, xxi. 9–15, 16*b*, 17, to its original place, are (1) that it is introduced by the words of one of the angels with the seven bowls. These angels are characteristic of the apocalypse of the Bowls, but they have no place in the other apocalypses. (2) This scene refers to the twelve apostles and the twelve tribes, in a way which is in accord with the reference to the song of Moses in the first scene of this apocalypse. (3) Furthermore, this scene seems not suited to the subsequent context of the Vision in which it is placed. The gates with names of the twelve tribes written thereon, guarded by angels, are sufficiently designated, and are not harmonious with the statement that the twelve gates were twelve pearls, verse 21. The twelve foundations inscribed with the names of the apostles are not altogether harmonious with the twelve foundations of twelve different kinds of precious stone of verses 19, 20. The wall great and high does not correspond with the statement of verse 16, that the length and breadth and height of the city were equal, or, in other words, a cube like the holy of holies of the tabernacle. The diamond city, clear as crystal, with great and high walls, is somewhat different from the city of pure gold like unto pure glass, where the measurements would make the city shine like a golden city 1,400 miles high, with but a slender rim of diamonds and precious stones upwards of two hundred feet high. This Vision seems to have been welded with the other. The scene of the apocalypse of the Bowls seems to be xxi. 9–15, 16*b*, 17, 22–27; xxii. 1–2. See p. 365.

[2] Spitta, *l. c.*, s. 218, regards the bracketted words as interpolations. But the reference to the angels shows its connection with the apocalypse of the Bowls; the reference to the Lamb seems to be original.

And the wall of the city had twelve foundations,
And on them twelve names of the twelve apostles of the Lamb.[1]
(Rev. xxi. 9–14.)

The new Jerusalem is in antithesis with the Babylon of the previous vision. She is the bride of the Lamb. She is the holy city of the saints. She is seen descending out of heaven from God enveloped in the light of the glory of God. That light is like the flashing of a great diamond. Her walls are of great height. Her twelve gates are guarded by holy angels. They bear the names of the twelve tribes of Israel, each tribe having its own gate. The wall has twelve foundations. These are inscribed with the names of the twelve apostles of the Lamb.[2] This representation seems to leave no room for the Gentiles and for the apostle to the Gentiles. But the point of view is Jewish Christian. The author's imagination accordingly follows the lead of the hymn of the glory of Jerusalem in the great prophet of the exile.[3]

And he that spake with me had for a measure a golden reed
To measure the city, and the gates thereof, and the wall thereof.
And he measured the city with the reed, twelve thousand furlongs:
And he measured the wall thereof, a hundred and forty and four cubits,
According to the measure of a man, that is, of an angel.
And I saw no temple therein:
For the Lord God the Almighty,[4] (and the Lamb) are[5] the temple thereof.

[1] Spitta, *l. c.*, s. 219, regards this line as an interpolation. But the reference to the apostles harmonizes with the previous reference to the tribes of Israel. The mention of the Lamb is characteristic of this document. Spitta does not distinguish two visions of the new Jerusalem here.

[2] It is a similar conception to the living temple of the Epistle to the Ephesians, ii. 20–22, where the foundations are apostles and prophets.

[3] Is. lx.

[4] See p. 370.

[5] "The Lamb" here seems to be an interpolation.

And the city hath no need of the sun, neither of the moon, to shine upon it:
For the glory of God [1] did lighten it, and the Lamb, the lamp thereof.
And the nations shall walk amidst the light thereof:
And the kings of the earth do bring their glory into it.
And the gates thereof shall in no wise be shut by day;
For there shall be no night there.
And they shall bring the glory and the honour of the nations into it:
And there shall in no wise enter into it anything unclean,
Or he that doeth an abomination and a lie:
But only they which are written in the Lamb's book of life.[2]
(Rev. xxi. 15, 16*b*, 17, 22–27.)

The angel who measures seems to be the same as the angel of the Bowls. The measurements of the city therefore belong to that apocalypse. They are welded into the beginning of the description of the city of the apocalypse of the Dragon. This welding together makes the height of the city as well as the length and breadth twelve thousand furlongs, or nearly fourteen hundred miles, with walls one hundred and forty-four cubits, that is upwards of two hundred feet in height. The numbers twelve and twelve times twelve [3] are in accordance with the use of the number twelve for the gates and the foundation. The separation of this measurement from the apocalypse of the Dragon makes the city fourteen hundred miles in length with walls two hundred feet high, which is a more harmonious conception. A city of such a size is grand beyond estimation or description.

This enormous city had no temple. God Himself was its temple. It was filled with His presence.

[1] *δόξα τοῦ θεοῦ* is characteristic of the apocalypse of the Bowls, xv. 8; xxi. 11, 23.

[2] The last line is regarded by Spitta as an interpolation. But it is suited to the context of the apocalypse of the Bowls.

[3] Comp. the 144,000 vii. 1–8; xiv. 1–5. See pp. 372, 411.

The city had no sun or moon, the light of the glory of God took the place of the sun, and the Lamb was the lamp of it instead of the moon.

Into the twelve gates no one can enter except those whose names are inscribed in the Lamb's book of life. Excluded are all the unclean and the false. This apocalypse evidently has in mind the city of Jeremiah and of the great prophet of the exile.[1]

And he shewed me a river of water of life, bright as crystal,
Proceeding out of the throne of God (and of the Lamb),[2] in the midst of the street thereof.
And on this side of the river and on that was a tree of life,
Bearing twelve fruits, yielding its fruit every month:
And the leaves of the tree were for the healing of the nations.
(Rev. xxii. 1–2.)

This scene is based on the river of life and the tree of life of the prophecy of Ezekiel.[3] This river of life flows from the throne of God through the streets of the city. The tree of life is on its banks with healing fruit.

The scene of the bridal city originally followed xix. 8. The removal of this scene to its present context brought the conclusion of the apocalypse in immediate connection with xix. 8. The conclusion of the apocalypse of the Bowls, however, seems to be xxii. 6–9. When we compare this with xix. 9, 10, the similarity is unmistakable. It seems probable, therefore, that xix. 9, 10, is a relict of the conclusion of the Bowls left there by the editor when he removed the scene of the bridal city and the conclu-

[1] Jer. iii. 17; xxxi. 38–40; Is. liv. 11–17. See *Messianic Prophecy*, pp. 242, 254, 389.

[2] Spitta, *l. c.*, s. 219, represents that the reference to the throne of God and the Lamb is an interpolation. Völter takes the same view. The reference to the Lamb makes the line too long and seems to be without force. That is, doubtless, an editorial addition. But the reference to the throne of God suits the length of the line.

[3] xlvii. 1–12. See *Messianic Prophecy*, p. 290.

sion of the apocalypse of the Bowls to its present place. I shall therefore put them side by side as variations of the same original conclusion.

EPILOGUE I.

And he saith unto me, Write,
Blessed are they which are bidden to the marriage supper of the Lamb.
And he saith unto me, These are true words of God.
And I fell down before his feet to worship him.
And he saith unto me, See thou do it not:
I am a fellow-servant with thee
And with thy brethren that hold the testimony of Jesus:
Worship God: (for the testimony of Jesus is the spirit of prophecy).[1]

(Rev. xix. 9, 10.)

The angel pronounces those blessed who are bidden to the marriage supper of the Lamb in the new Jerusalem. The prophet would worship him as divine. But he renounces worship and commands him to worship God alone.

II.

And he said unto me, These words are faithful and true:[2] and the Lord, the God of the spirits of the prophets, sent his angel to shew unto his servants the things which must shortly come to pass.

And behold, I come quickly.

Blessed is he that keepeth the words of the prophecy of this book. And I John am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not: I am a fellow-servant with thee,

[1] Völter, *l. c.*, s. 311, regards this as an interpolation by the final author. It is quite probable.

[2] These words are identical with those of xxi. 5*b*, and similar to those of xix. 9. We have explained xix. 9 as a variation of this passage. It is possible that xxi. 5*b* may also be a relict of the same in the edition of the Apocalypse which preceded the insertion of the apocalypse of the Dragon.

and with thy brethren the prophets, and with them which keep the words of this book: worship God.

(Rev. xxii. 6–9.)

The epilogue, verses 6–9, begins with words which remind us of the first section of the prologue, i. 1–3. The interpreting angel instructs the prophet in the things which must shortly come to pass,[1] only the mediation of the Messiah between the angel and God does not appear. This section is interrupted by a word of the Messiah (ver. 7*a*), "Behold I come quickly,"[2] which is rather abrupt, and which seems to be without preparation.[3] The Beatitude which follows may be interpreted as a word of Jesus, or of the angel, or of the author himself. It is rather, as elsewhere in this apocalypse of the Bowls, a heavenly voice, unless it may be regarded as editorial.[4] There is similar uncertainty as to the phrase, "keepeth the words of the prophecy of this book."[5]

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[1] *ἐν τάχει*. See p. 306. [2] *ταχύ*.

[3] Völter regards it as an interpolation.

[4] *μακάριος* is used in the Apocalypse in the Prologue i. 3; the Epilogue xxii. 7, 14; in the apocalypse of the Bowls xvi. 15; xix. 9; in a seam in the border of the apocalypses of the Beasts and the Trumpets xiv. 13; in a redactor's note xx. 6. It seems that these may all belong to the apocalypse of the Bowls except i. 3; xiv. 13; xx. 6; xxii. 14. If it were not for xiv. 13; xvi. 15; xix. 9, we might take them all as redactors' notes; but these are uttered by voices in the midst of the apocalypses, and seem to be original. *μακάριος* is characteristic of the words of Jesus in the Gospels. It is used in 1 Peter iii. 14; iv. 14, as reminiscences of the words of Jesus, and in James i. 12, 25, in original sentences. It is a Jewish Christian term in its use. It is not used by John apart from words of Jesus, and in these only John xiii. 17; xx. 29. It seems, therefore, to be characteristic of the apocalypse of the Bowls, and to have been used by the final editor also.

[5] *τηρεῖν* is used in the apocalypse of the Epistles ii. 26; iii. 3, 8, 10*a*, 10*b*, in various combinations. It is used in the prologue of the final editor i. 3, with *τὰ γεγραμμένα*; in xvi. 15 with *τὰ ἱμάτια* in connection with a word of the Messiah in the apocalypse of the Bowls. It is used with *τοὺς λόγους* only in this epilogue xxii. 7, 9, with *τὰς ἐντολάς* in xii. 17; xiv. 12, which seem to be editorial notes. *τηρεῖν τὰς ἐντολάς* is used in Matthew xix. 17, elsewhere it is characteristic of the first Epistle of John ii. 3, 4; iii. 22, 24; v. (2), 3; and the Gospel of John xiv. 15, 21; xv. 10. *τηρεῖν τοὺς λόγους* is used in John xiv. 24 and

CHAPTER XV.

THE MESSIAH OF THE APOCALYPSE OF THE EPISTLES.

THE Apocalypse of the Seven Epistles stands entirely by itself in the Apocalypse. It has its own introduction, i. 9, and its opening scene of Christophany i. 10 *seq.*, and then the seven epistles to the seven churches follow in regular order through chapters ii. and iii. The conclusion is missing. We find it in all probability welded with other conclusions in xxi. 5*b*, 7*a*; xxii. 16, 17. This apocalypse is evidently the last of the series. The Messiah of this apocalypse is the Messiah of glory, and he identifies himself with Yahweh, the First and the Last, of the great prophet of the exile. The date of this apocalypse is difficult to determine. But it may be fixed within certain limits. Its Christology is later than that of the Epistle to the Hebrews, and much later than that of any of the other original apocalypses that we have studied; it cannot therefore be earlier than the Flavian period.

There is one clue to the date which is of some importance. The Church of Laodicea is represented as rich and lukewarm. This city was visited by a disastrous earthquake in 61 A.D. The church could not have become rich until a considerable time thereafter. This

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τὸν λόγον John viii. 51, 52, 55; xiv. 23; xv. 20; xvii. 6; 1 John ii. 5. It is possible that these Johannine expressions all come from the redactor; but it seems to me more probable that they are characteristic of the apocalypse of the Bowls as well.

Apocalypse must have been written prior to the earthquake as Spitta,[1] or some years after the earthquake as Völter.[2] The reasons against a date earlier than 61 are so strong that we must think of the apocalypse as composed not earlier than the seventies, and probably as late as the reign of Domitian, which on the whole would best suit the fierceness of the persecution which some of the churches were called to endure.

THE SON OF MAN IS YAHWEH.

§ 82. *The Son of man appears in Christophany to John and commissions him to the churches with a prophetic message that they exercise patience in the tribulation of the kingdom. The Son of man is the Ancient of Days, Yahweh, the everlasting God. He is the Lord of the angels and the King of the churches. He died, descended into Hades, and ascended into heaven, victor over death and having the master key of Hades.*

The first group of sevens in the Apocalypse, the Seven Epistles, is introduced by an historical statement and a Christophany, and a greeting of its own which seem to show that it was originally an independent apocalypse. In the historical statement John represents himself as in communion with his readers, the servants of the Messiah, "your brother and partaker with you in the tribulation and kingdom and patience which are in Jesus."[3] These three terms are those of Jesus in his discourses.[4] John and his associates are in the midst of

[1] *l. c.*, s. 502. [2] *l. c.*, s. 403.

[3] i. 9. Völter regards the clause, "I, John, your brother and partaker with you in the tribulation," as belonging to the original apocalypse; the rest of the verse as going with the following context to a later author. It is rather the original and special title of this apocalypse.

[4] See *The Messiah of the Gospels*, pp. 144, 148.

the circumstances predicted by Jesus in his apocalypse. They are in that affliction and they have to exercise patience. But they are also in the kingdom, that is the kingdom of grace of the discourses of Jesus and of the Jewish Christian theology. The kingdom of Paulinism has ever been a kingdom of glory;[1] but the kingdom of this apocalypse is like that of the Gospels, a kingdom of grace before it becomes a kingdom of glory. The writer also states, "I was in the Spirit on the Lord's day." He was in the ecstatic state of prophecy under the influence of that divine Spirit which Jesus had promised his disciples. With these advantages of position, being in the Messiah's kingdom, having the divine Spirit, suffering the affliction, and exercising the patience, all which Jesus had promised and predicted, the writer was able to receive and convey to others an apocalypse of Jesus.

This Vision was seen in a Christophany. We have already studied the Christophany at Joppa upon which the Petrine theology is built,[2] and the Christophany to Paul upon which Paulinism is built.[3] We have now to consider the Christophany at Patmos,[4] the last and the highest of the series.

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[1] See pp. 78, 91, 106, 211. [2] See p. 39. [3] See p. 71.

[4] No interpreting angel appears in this vision. The prophet is rather in the ecstatic state under the influence of the divine Spirit. It would therefore go with the second section of the Prologue (vers. 4–6) rather than with the first (vers. 1–3). But the epistles are addressed to the angels, and the prophet reports what the Messiah said to them. From this point of view it is in partial harmony with the first section. The prophet is "in the spirit" elsewhere in the book only in iv. 2, the introduction to the apocalypse of the Seals, and in the supplement to the apocalypse of the Bowls, where the interpreting angel also appears, xvii. 3; xxi. 10. But it has its own introduction. It was probably therefore originally an independent Vision, and was apart from any of the statements in the Prologue. In the present organism of the Apocalypse, however, it is the first Vision of the seven.

I was in the Spirit on the Lord's day,[1] and I heard behind me
a great voice, as of a trumpet saying, What thou seest, write in
a book, and send *it* to the seven churches; unto Ephesus, and
unto Smyrna, and unto Pergamum, and unto Thyatira, and unto
Sardis, and unto Philadelphia, and unto Laodicea.
And I turned to see the voice which spake with me.
And having turned I saw seven golden lampstands;[2]
And in the midst of the lampstands one like unto the Son of
man,[3]
Clothed with a garment down to the foot, and girt about at the
breasts with a golden girdle.
And his head and his hair were white as white wool, as snow;
And his eyes were as a flame of fire;
And his feet like unto burnished brass, as if it had been refined
in a furnace;
And his voice as the voice of many waters.
And he had in his right hand seven stars:
And out of his mouth proceeded a sharp two-edged sword:
And his countenance was as the sun shineth in his strength.
And when I saw him, I fell at his feet as one dead.
And he laid his right hand upon me, saying, Fear not;
I am the First and the Last, and the Living one;
And I became dead,[4] and behold, I am alive unto the ages of the
ages,[5]
And I have the keys of Death and of Hades.
Write therefore the things which thou sawest, and the things

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[1] This section is regarded by Vischer as belonging to the later Christian apocalypse. Völter, *l. c.*, s. 439, ascribes it to his last author, who wrote in the reign of Hadrian. It is introductory to the Epistles to the seven churches, chaps. ii.–iii. Spitta regards it as from his Christian author.

[2] The translation candlesticks of A. V. and R. V. is erroneous. Candles were not used in those times, but lamps. It is lampstand as in margin of R. V.

[3] The article is omitted because Son of man has become definite in usage, or because the original followed the כבר אנש of Dan. vii. 13. The indefinite article of the R. V. leads away from the specific Messianic usage of the apocalypses of Daniel, Enoch, and Jesus. Comp. Rev. xiv. 14, where alone elsewhere in the Apocalypse the term is found.

[4] So margin of R. V., which is to be preferred to the R. V. itself.

[5] So margin of R. V., which is more graphic, bringing out the conception in the original of many ages in each of which are many ages.

which are, and the things which shall come to pass hereafter;

(The mystery of the seven stars which thou sawest in my right hand, and the seven golden lampstands. The seven stars are the angels of the seven churches: and the seven lampstands are seven churches).[1] (Rev. i. 10-20.)[2]

This scene is a revelation of the glorified Son of Man, the Messiah. It combines features from the transfiguration, and from the theophanies to the ancient prophets, with new ones.[3] The Messiah appears as the Son of Man of the apocalypses of Daniel,[4] of Enoch, and of Jesus,[5] clad with a tunic and a golden girdle. The light of the glory that envelopes him and shines forth from him makes his head as white as wool, and his hair as snow, his eyes as flaming fire, his face like the noontide sun, his feet like the brass of a furnace.[6] He is also the Ancient of Days of Daniel, combining the God and the man of that vision of judgment. He speaks to the prophet, and his voice is like the voice of many waters; that is, like the roar of a torrent, a cataract, or the breakers of the sea.[7] In his right hand are seven stars. The seven stars, shining in his hand, are like the rays of light from the hand of Yahweh, in the hymn of Habakkuk.[8] Out of his mouth flashes a sharp two-edged sword. The breath of his speech flames like the blade of a sword. All in this Christophany is light and glory.

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[1] Völter, *l. c.*, s. 424, thinks that verse 20 is an explanatory addition and a later interpolation. Spitta, *l. c.*, s. 32, agrees with him. It is loosely attached. It is probable that it did not belong to the original vision.

[2] This piece and indeed the entire vision, except the introductory words, was in the Pentameter movement of Hebrew or Aramaic poetry, which for the most part discloses its parallelism and rhythm through the veil of the Greek translation.

[3] *The Messiah of the Gospels*, p. 100.

[4] *Messianic Prophecy*, p. 420.

[5] *The Messiah of the Gospels*, pp. 25, 154.

[6] Ezekiel i. 26, 27.

[7] Ezekiel i. 24.

[8] Habakkuk iii. 4.

The stars in the hand represent the angels of light who go forth from his hand as ministering spirits to do his bidding.[1] The fiery sword of his word represents the invincible might of his utterances. The Messiah is here revealed as reigning and commanding. The seven lampstands, in the midst of which he is seen standing, represent the seven churches of Asia. The lampstand, with its seven lighted lamps, was the sacred symbol of the light of the divine presence in the ancient tabernacle. There were ten of them in the temple of Solomon. It shows a considerable advance beyond the Old Testament religion that this symbol is used no longer for the light of the divine presence in the holy place of the temple but for the light shining from the seven churches. There are seven here instead of one or ten, in accordance with the symbolic use of seven in the Apocalypse. The Messiah is revealed as reigning over these local churches. As in the other Christophanies, so here there is a commission to the apostle.[2]

But before considering this commission it will be necessary to examine the words of the Messiah respecting himself. He says, "I am the First and the Last." This attribute applied by the Messiah to himself is based on the phrase of the great prophet of the exile, and implies the divinity of the Messiah as the Yahweh of the Old Testament.[3] "The Living one" is the sum of the meaning of Yahweh and of the phrase, "which is and which was and which is to come."[4] The clause, "I became dead, and behold, I am alive unto the ages of the ages,"[5] identifies the ever Living one with the crucified Messiah and with the reigning Messiah.

[1] Comp. Hebrews i. and Revelation i. 1.

[2] See *The Messiah of the Gospels*, pp. 229, 307. Also this vol., pp. 38, 70.

[3] Is. xliv. 6. See pp. 370, 389. See p. 392. [5] Rev. i. 18.

The clause, "I have the keys of Death and of Hades," implies his suffering of death, his descent into Hades, and his victory over them both, as in the Epistle to the Hebrews.[1] The prophet advances to the conception that the Messiah is the sovereign of Death and Hades, having the power of the keys, to open and shut the gates of Death and Hades, and so to shut up whom he will in them, and to deliver whom he will from them; implying, therefore, the authority of judgment over the dead, to give them resurrection, or to shut them up in Hades as in a prison. This power to open the gates of Hades is in keeping with the resurrection from Hades of some of the righteous prior to the universal resurrection,[2] and of the occasional release of evil spirits.[3]

This Christophany sets forth the Messiah as the king of the churches, the lord of the angels of heaven, the victorious sovereign of the realm of the dead, the ever living God, as well as the Son of Man. It has as its aim to commission the prophet to the seven churches of Asia, with a warning and exhortation, in view of the afflictions which they were suffering, and of the speedy Advent of the Messiah which they were expecting.

THE MESSIAH'S AWARDS TO THE VICTORS.

§ 83. *The Messiah was the First, the beginning of the creation of God. He became a faithful witness and died. He liveth forever as the Lord of men and angels, and he is the Last. He is ever present in his churches with the key of David, knows all their works and accurately discriminates all their circumstances and characteristics. The saints should exercise patience, fortitude, faith, and loving ministry during the times of affliction, and do good*

[1] See p. 252. [2] See p. 203. [3] See p. 379.

works. The churches of Asia were exposed to the persecutions of the synagogue of Satan and to seductions to idolatry. These try their fidelity and enable them to win the prizes of victory. The Messiah comes in special presence to dwell with those who repent and open their hearts to him, and to discipline and to destroy the impenitent. He will soon come in second Advent to award the prizes of victory. These are the crown of life, the tree of life, the hidden manna, the white stone, the morning star, power over the nations, white raiment, recognition before the Father, to become pillars in the heavenly temple, and enthronement with the Messiah.

The seven Epistles are symmetrical in form.

I. THE ADDRESS.

"*To the angel of the church in —— write.*"

This is repeated seven times with seven different cities in the seven epistles. It is significant that three of the earlier churches of Asia mentioned in the New Testament are omitted, namely: Troas,[1] Colossae,[2] Hierapolis.[3] The list of churches, therefore, is not exhaustive. It is limited to seven because of the selection of this symbolical number for the purposes of the prediction. The angels seem to be the guardian angels of the churches—those angels of light which are in the hand of the Messiah, and go forth from him as his messengers to the churches, to whom, therefore, he issues his warnings.[4]

The prophet is to send the letters to the churches,

[1] 2 Cor. ii. 12; Acts xx. 5, 6. [2] Col. i. 2. [3] Col. iv. 13.

[4] It is objected by Völter, *l. c.*, s. 401, that the prophet issues these letters to the angels as representatives of the churches, and that therefore they must be the monarchical bishops of the middle of the second Christian century. But the letters are sent to the churches through the guardian angels. The Messiah speaks to the angels, but that is in the realm of the vision. They were invisible to the churches and visible only to the prophet.

that they may know that this is the word of the Messiah to them through their guardian angels. The seven churches are contemporary churches. The seven epistles are therefore contemporary warnings of seven representative churches. They were not designed to predict seven successive stages of the Church, but seven varieties of reward to seven contemporary churches.

II. THE LORD OF THE CHURCHES.

Each of the epistles gives a description of the Messiah in the words of the Messiah himself, who thus authenticates his letters to the churches, each beginning with: "*These things saith*"

(1) He that holdeth the seven stars in his right hand,
He that walketh in the midst of the seven golden lampstands.
(2) The first and the last, which became dead, and lived.
(3) He that hath the sharp two-edged sword.
(4) The Son of God, who hath his eyes like a flame of fire,
And his feet are like unto burnished brass.
(5) He that hath the seven Spirits of God, and the seven stars.
(6) He that is holy, he that is true, he that hath the key of David,
He that openeth, and none shall shut, and that shutteth, and none openeth.
(7) The Amen, the faithful and true witness,
The beginning of the creation of God.
(Rev. ii. 1, 8, 12, 18; iii. 1, 7, 14.)

In these statements there is but a single reference to the death of the Messiah. He says that he is one "which became dead." His pre-existence is stated in the attribute "the First," already considered; and also in the clause "beginning of the creation of God," which reminds us of "the first-born of all creation" of the Epistle to the Colossians.[1] The enthroned Messiah is presented not

[1] Col. i. 15.

so much in his heavenly glory as in his earthly dominion. This is conceived as a real but spiritual presence in ac cordance with the last discourse of Jesus in the Gospel of John.[1] He walks in the midst of the churches. He has been the faithful and true witness in the testimony of his life. He has put the seal, the Amen to the promises of God. He is holy and true in all his government. His authority extends over all things. He holds in his hand the angels and the seven spirits of God. The angels and the divine Spirit in his sevenfold activity are sent forth by him to the churches. He has the sharp two-edged sword of justice. He has the key of David, and exercises the authority of the son of David over the kingdom of God. He is the Son of God of the Christophany, and Yahweh, the First and the Last, of ancient prophecy.

III. THE MESSIAH KNOWS HIS CHURCHES.

The Messiah is present in the midst of his churches, and he knows all about them. He knows their works, whether good or bad, and what is the exact measure of their merit or demerit. He knows their toil, their hardships, their poverty, their difficulties; and he sympathizes with them in all. He knows whether they are rich or poor, whether they are proud or humble, whether they are faithful or lukewarm. He knows whether they have fortitude and patience in the endurance of the afflictions through which they are passing. There is something special in the circumstances of each of the seven churches and in their attitude under these circumstances. The Messiah's knowledge is specific, it is accurate, and it is complete and entire.

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[1] See *The Messiah of the Gospels*, p. 293.

The epistles set forth the varied conditions of the seven churches. These sections are introduced by the words "*I know.*"

(1). *Ephesus.*

I know thy works, and thy toil and patience,
And that thou canst not bear evil men,
And didst try them which call themselves apostles, and they are not
And thou didst find them false; and thou hast patience,
And didst bear for my name's sake, and hast not grown weary.
But I have *this* against thee, that thou didst leave thy first love.
Remember therefore from whence thou art fallen, and repent,
And do the first works; or else I come to thee,
And will move thy lampstand out of its place, except thou repent.
But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate. (Rev. ii. 2–6.)

The church of Ephesus, the great mother church of Asia, had been troubled with false apostles.[1] Evil men claiming the rank and authority of apostles had been at work in this church. They had been tried by the church and found false and rejected. We are reminded of the conflicts in the churches of Corinth and Galatia, due to those who claimed authority from Jesus and from Peter to oppose the teachings of Paul.

There seems to have arisen a sect of Nicolaitans in Ephesus. These stood apart by themselves, and were rightly held in detestation by the Ephesians.[2] The Messiah recognizes that the Ephesians have remained

[1] See 1 Cor. i. 12 *seq.*; Gal. i. 7 *seq.* There is no sufficient reason with Völter, *l. c.*, s. 407, *et al.*, to think of Paul and his disciples as these false apostles, for the church of Ephesus was a Pauline church; its first love was fidelity to Paulinism. It was this fidelity which enabled them to discern and reject the false apostles. It was quite natural that the conflict at Corinth and Galatia should be renewed at Ephesus. Indeed, Paul predicted it on his departure from Asia. Acts xx. 29, 30. Comp. 2 Tim. i. 15.

[2] We reserve a consideration of this sect for the present. See p 452.

faithful to him in the main ; but he blames them that they are not as faithful as they once were. Their early love to him and their first works were so much higher than their present that they have fallen, and are in peril of falling away altogether. He calls them to repentance, with a warning of an advent in judgment. This advent for the judgment of the particular church must be distinguished from the spiritual presence of the Messiah in his churches on the one hand, and his Advent for universal judgment at the End of the Age on the other. It is an advent for the purpose of conducting discipline during the growth of his church in the age between the advents.

(2). *Smyrna.*

I know thy tribulation, and thy poverty—but thou art rich,—
And the blasphemy of them which say they are Jews,
And they are not, but are a synagogue of Satan.
Fear not the things which thou art about to suffer:
Behold, the devil is about to cast some of you into prison,
That ye may be tried; and ye shall have tribulation ten days.
Be thou faithful unto death, and I will give thee the crown of life. (Rev. ii. 9, 10.)

The church of Smyrna is troubled by false Jews, who are probably Jews after the flesh, not Jews after the spirit, and therefore not Jewish Christians. Their synagogue is not a synagogue of God but a synagogue of Satan, for it has a Satanic spirit of hostility towards the church of Smyrna. The hostility expresses itself in blasphemy, doubtless of the holy name of Jesus the Messiah. The Satanic hostility has gone so far that the devil is about to cast some Christians into prison and to expose them to the peril of death. The Jews were able to excite the people of Smyrna and the Roman authorities against the Christians to do these things, as they had so often done during the ministry of

Paul in other places.[1] The Messiah has no warning for faithful Smyrna, but rather an exhortation to be faithful unto death, when the Messiah himself will bestow the crown of life. The persecution will endure a very short time, only ten days, that is, a complete but short time. The promise reminds us of the promised advent to the apostles in the hour of death, in the Gospel of John.[2]

(3). *Pergamum.*

I know where thou dwellest, where Satan's throne is:
And thou holdest fast my name, and didst not deny my faith,
Even in the days of Antipas my witness, my faithful one,
Who was killed among you, where Satan dwelleth.
But I have a few things against thee,
Because thou hast there some that hold the teaching of Balaam,
Who taught Balak to cast a stumblingblock before the children
of Israel,
To eat things sacrificed to idols, and to commit fornication.
So hast thou also some that hold the teaching of the Nicolaitans
in like manner.
Repent therefore; or else I come to thee quickly,
And I will make war against them with the sword of my mouth.
(Rev. ii. 13–16.)

The church at Pergamum was exposed to peculiar trials. The throne of Satan was in that city. The throne of Satan was probably the great altar on the acropolis. It was a great seat of idolatry. It seems probable that Antipas suffered martyrdom through a riot of the people against the Christians[3] very much as in similar cases described in the book of Acts.[4] There was

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[1] Acts xiii. 50–52; xiv. 2–6, 19–20; xvii. 5–9; xviii. 12–17. There is no need of thinking of an official Roman persecution under Nero or Domitian, still less of the martyrdom of Polycarp. See Völter, *l. c.* s., 404.

[2] See *The Messiah of the Gospels*, p. 291.

[3] Völter, *l. c.*, s. 405.

[4] Acts xvi. 11–40; xix. 21–41. See Ramsay, *The Church in the Roman Empire*, p. 200.

constant danger of such a conflict with the idolaters whose livelihood as well as religious customs were wrapped up in the honor of this great centre of idolatry. But other perils threatened the church at Pergamum with still graver evils. The sect of Nicolaitans had gained adherents from among the Christians themselves. They were not excluded from the Christian body as they were at Ephesus. Moreover there were others in the Christian church at Pergamum who held to the teachings of Balaam. The name Balaam does not indicate a sect; but a set of principles. These principles are called the teaching of Balaam because they resemble the practices of Balaam, the ancient prophet who endeavored to seduce and destroy Israel.[1] So these teachings seduce Christians to idolatry. These principles were that it was lawful to eat of the sacrificial meals of the idols with their Greek friends and neighbors and to indulge in the fornication of the festivals of idolatry. This sharing with the Greeks in the feasts of their great altars would be a stumbling-block to other Christians, and would in itself seduce to idolatry. It is urged by some critics that this implies a strict adherence by the author to the decree of the council at Jerusalem[2] and is in violation of the principles of Paul.[3] But surely Paul would have taken the same position as the writer of this epistle. It is true he asserted liberty to eat of the flesh offered to idols, provided it was not a stumbling-block to the weaker brethren, and provided it was eaten ignorantly through the purchase of the meat in the market-place. But Paul insisted as strongly as the writer of this epistle against the eating of the sacrificial meals of the idols,[4] and no one is more polemic

[1] Numbers xxii.-xxv.; xxxi. 16.

[2] Acts xv. 20, 21.

[3] So Völter, *l. c.*, s. 407.

[4] See 1 Cor. x. 19–22.

than he against fornication. It seems that a lax practice had sprung up in the church of Pergamum and that the liberty from the Law which Paul preached had become Antinomian, and that a loose way of living, partly Christian and partly Greek, had arisen, possibly as a reaction after the martyrdom of Antipas.

How now were the Nicolaitans related to the teachings of Balaam? Schürer[1] holds that Nicholas is only another name of Balaam,[2] and that Nicolaitans are nothing more than those who follow the teachings of Balaam. But there seems to be a distinction between the teachings of Balaam and the Nicolaitans here, just as in the letter to the Ephesians only the Nicolaitans are mentioned, and in the letter to Thyatira only Jezebel is mentioned. It seems better, therefore, to think of the Nicolaitans as an early sect whose characteristic principles are unknown.[3] The church of Pergamum was therefore in grave peril from within and from without. The Messiah exhorts them to an immediate repentance else he will come quickly with the sword of punishment to visit upon them for their sin. This is a special disciplinary advent as in the case of the church of Ephesus.

(4). *Thyatira.*

I know thy works, and thy love and thy faith and thy ministry,
And thy patience and thy works, the last more than the first.
But I have against thee, that thou sufferest the woman Jezebel,
Which calleth herself a prophetess, and teacheth;
And seduceth my servants to commit fornication, and to eat
things sacrificed to idols.

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[1] *Die Prophetin Isabel*, in *Theol. Abhandlungen, Weizsäcker gewidmet*, s. 44.

[2] νικο-λαος = בלע־עם.

[3] It is evident that the statements about the Nicolaitans in the early fathers are all speculative elaborations which may be traced back to their only fountain in these two letters of the apocalypse. See Völter, *l. c.*, s. 420 *seq.*

And I gave her time that she should repent;
And she willeth not to repent of her fornication.
Behold, I do cast her into a bed,
And them that commit adultery with her into great tribulation,
Except they repent of her works.
Her children also I will kill with death;
And all the churches shall know
That I am he which searcheth the reins and hearts:
And I will give unto each one of you according to your works.
But to you I say, to the rest that are in Thyatira,
As many as have not this teaching,
Which know not the deep things of Satan, as they say;
I cast upon you none other burden.
Howbeit that which ye have, hold fast till I come.

(Rev. ii. 19–25.)

The church of Thyatira is commended by the Messiah. There is a heaping up of terms to indicate his great appreciation of her fidelity, love, faith, ministry, patience, and works. But this commendation is in order to an extended and discriminating estimate of the trials which beset that church, of the perils to which it was exposed, and of the relative merit and demerit of its members. The great peril to which this church was exposed came from a prophetess named Jezebel. She seduced them to partake of the sacrificial meals of the idols and to commit fornication at the festivals. She is parallel with Balaam in the church of Pergamum. They both do the same work of seducing Christians to idolatry. The teachings of Balaam did not justify us in thinking of a person named Balaam or of a sect of Balaamites. The reference to Jezebel seems, however, to be personal. Schürer has recently shown, by a learned use of monumental evidence, that there was an ancient Chaldean sibyl at Thyatira, and that the author of our epistles probably refers to a prophetess of this sibyl, or the sibyl

herself.[1] The detailed personal statements seem to refer to an individual prophetess. Time has been assigned her for repentance. Her punishment is impending. The Messiah will come to visit her guilt upon her. Her punishment will be a warning to all the churches. The church of Thyatira is urged to hold fast until this advent.

(5). *Sardis.*

I know thy works, that thou hast a name that thou livest, and thou art dead.
Be thou watchful, and stablish the things that remain, which were ready to die:
For I have found no works of thine fulfilled before my God.
Remember therefore how thou hast received and didst hear; and keep, and repent.
If therefore thou shalt not watch, I will come as a thief,
And thou shalt not know what hour I will come upon thee.
But thou hast a few names in Sardis which did not defile their garments:
And they shall walk with me in white; for they are worthy.
(Rev. iii. 1*b*–4.)

The church at Sardis is reproved for a lifeless religion. There seem to have been no special trials, whether external or internal, and yet the church in general is worthy only of censure for the neglect of good works and of apostolic teaching. It is warned that the Messiah will come as a thief in an uncertain hour of the night to punish it. There are, however, a few faithful ones in Sardis who are undefiled and worthy, who will be rewarded by the Messiah.

(6). *Philadelphia.*

I know thy works, that thou hast a little power,
And thou didst keep my word, and didst not deny my name.

[1] See the discussion on *Die Prophetin Isabel in Thyatira* in the collection of *Theol. Abhandlungen, Weizsäcker Gewidmet*, s. 39 *seq.*

Behold, I have set before thee a door opened, which none can
shut,
Behold, I give of the synagogue of Satan,
Of them which say they are Jews, and they are not, but do lie;
Behold, I will make them to come and worship before thy feet,
And they shall know that I have loved thee.
Because thou didst keep the word of my patience,
I also will keep thee from the hour of trial,
Which is to come upon the whole world,
To try them that dwell upon the earth.
I come quickly: hold fast that which thou hast,
That no one take away thy crown. (Rev. iii. 8–11.)

The church of Philadelphia, like the church of Smyrna, is troubled by the synagogue of Satan; that is, by a hostile synagogue of Jews. These will be so greatly humiliated that they will become worshippers at the feet of the church. The church of Philadelphia is as highly commended as the church of Sardis has been censured. It is urged, however, to be patient in the hour of trial which is coming upon the whole world, and to be encouraged by the thought of the speedy Advent of the Messiah with the crown in his hand.

(7). *Laodicea.*

I know thy works, that thou art neither cold nor hot:
I would thou wert cold or hot.
So because thou art lukewarm, and neither hot nor cold,
I will spew thee out of my mouth,
Because thou sayest, I am rich, and have gotten riches, and have
need of nothing;
And knowest not that thou art the wretched one
And the miserable and poor and blind and naked:
I counsel thee to buy of me gold refined by fire, that thou
mayest become rich;
And white garments, that thou mayest clothe thyself,
And *that* the shame of thy nakedness be not made manifest;
And eyesalve to anoint thine eyes, that thou mayest see.

As many as I love, I reprove and chasten:
Be zealous therefore, and repent.
Behold, I stand at the door and knock:
If any man hear my voice and open the door,
I will come in to him, and will sup with him, and he with me.
(Rev. iii. 15–20.)

The church of Laodicea is censured for its lukewarmness. No special trials are mentioned in connection with this church, and yet it needs reproof and chastisement above all others. It is warned to repent, to seek true riches, the white garments of holiness and the eye-salve of spiritual discernment. The Messiah is knocking at the door, and he will enter and dwell with them and commune with them in the intimacy of love, if only they will hear his voice and open the door to him.

The external forces against which the churches of Asia had to contend were partly Jewish and partly heathen; in the former case active persecution, in the latter case seduction to idolatry. These circumstances are not sufficiently definite to indicate the date. They might seem to indicate an early stage of experience in the churches before the destruction of Jerusalem; and not a period when the Jews and the heathen were in bitter warfare, were it not for the fact that the same situation essentially continues into the midst of the second century. The lukewarmness of Laodicea, the deadness of Sardis, the falling from the first love of Ephesus, would not require a long time after the death of the apostolic founder. They might suggest a period intermediate between the close of the apostolic activity of Paul and the beginning of the apostolic activity of John, but they might also suggest a much later period. The epistles emphasize the advent of the Messiah to

discipline his churches, to punish the guilty, to reward the meritorious, and to overthrow their enemies. This is to be distinguished from his constant presence with them on the one hand, and on the other hand his special coming to the faithful at death, and to the world at the second Advent. It is at the second Advent that the awards are given to him that overcometh.

IV. TO HIM THAT OVERCOMETH.

Each one of the Epistles closes with a reward to the victors and a refrain of exhortation.

He that hath an ear, let him hear what the Spirit saith to the churches.

(1) *To him that overcometh*, will I give to eat of the tree of life,
Which is in the Paradise of God.

(2) *He that overcometh* shall not be hurt of the second death.

(3) *To him that overcometh*, to him will I give of the hidden manna,
And I will give him a white stone,
And upon the stone a new name written,
Which no one knoweth but he that receiveth it.

(4) *And he that overcometh*, and he that keepeth my works unto the end,
To him will I give authority over the nations:
And he shall rule them with a rod of iron;
As the vessels of the potter are they broken to shivers;
As I also have received of my Father:
And I will give him the morning star.

(5) *He that overcometh* shall thus be arrayed in white garments;
And I will in no wise blot his name out of the book of life,
And I will confess his name before my Father, and before his angels.

(6) *He that overcometh*, I will make him a pillar in the temple of my God,
And he shall go out thence no more:
And I will write upon him the name of my God,
And the name of the city of my God, the new Jerusalem,

Which cometh down out of heaven from my God, and mine own new name.

(7) *He that overcometh*, I will give to him to sit down with me in my throne,

As I also overcame, and sat down with my Father in his throne.

(Rev. ii. 7, 11, 17, 26–28; iii. 5, 12, 21.)

These awards are brief and enigmatic, but they are based upon Old Testament institutions and predictions. The first promise is virtually of a restoration to the Garden of Eden in accordance with the prediction of Ezekiel.[1] The second promise is in accordance with the prediction of an ancient apocalypse[2] and of the first Epistle to the Corinthians,[3] save that we have here the peculiar expression, "second death," which is the death of the last judgment, a term found nowhere in Holy Scripture apart from the Apocalypse of John, and characteristic of the apocalypse of the Dragon.[4] The third promise seems to be based on Aaron's pot of manna and the supposed white stone of the Urim and Thummim, implying heavenly food and heavenly ministry. The fourth promise is based on the prediction of the second psalm as to the Messiah's dominion[5] and the words of the prophecy of Balaam.[6] The star and the sceptre of the Messiah himself are given to his faithful church. The fifth promise reminds us of the priestly army[7] and the book of life of the Psalter[8] and the promise of Jesus to his disciples.[9] The sixth promise reminds us of the use of the building of the church in the words of Jesus[10] and

[1] Ezekiel xlvii. 1–12. [2] Is. xxv. 8.

[3] 1 Cor. xv. [4] See xx. 6, 14.

[5] Ps. ii. 8, 9. Cited not after the Massoretic text, but the LXX or an Aramaic Targum.

[6] Num. xxiv. 17. [7] Ps. cx. 3.

[8] Ps. lxix. 28. [9] Matthew x. 32, 33. *The Messiah of the Gospels*, p. 198.

[10] *The Messiah of the Gospels*, pp. 190 *seq*.

in the epistles of Peter and Paul. The individual Christian was there a living stone,[1] apostles and prophets were foundation-stones.[2] Here the victorious Christian is a pillar, a conspicuous and prominent part of the temple. The temple passes over into the city, the new Jerusalem, which is conceived of, as in the Epistles to the Galatians and Hebrews, as in heaven, and accordingly to descend from heaven.[3] The pillar in the temple of the new Jerusalem bears the name of God and of the Messiah and of the holy city in order to make it clear that it belongs to them. The seventh promise is enthronement with the Messiah, such as we have seen in the Epistles to the Ephesians and Colossians.[4]

The apocalypse of the Epistles closes abruptly with chapter iii. We expect some general statements in conclusion. We find just such general statements mingled with other closing statements in the closing chapters of the Apocalypse.

> And he saith, Write, These words are faithful and true:[5]
> He that overcometh[6] shall inherit these things.[7]
>
> (Rev. xxi. 5*b*, 7*a*.)

The command to write, i. 11, 19, in the opening scene, naturally has its counterpart in the conclusion, xxi. 5*b*.

[1] 1 Peter ii. 4–8. See p. 52. [2] Ephesians ii. 20–22. See p. 198.

[3] Galatians iv. 26; Hebrews xii. 22 *seq*.

[4] Ephesians ii. 6; Colossians iii. 1–4.

[5] This sentence is similar to xxii. 6, and it reminds of us xix. 9. But the adjectives *πιστοὶ καὶ ἀληθινοί* are used in iii. 14; xix. 11; xxii. 6. The command to write is found in i. 11, 19; ii. 1, 8, 12, 18; iii. 1, 7, 14, in this apocalypse of the Epistles; in xiv. 13, which has been assigned with some hesitation to the apocalypse of the Beasts, xix. 9, which we have assigned to the apocalypse of the Bowls and here.

[6] *ὁ νικῶν* is characteristic of the apocalypse of the Epistles, ii. 7, 11, 17, 26; iii. 5, 12, 21.

[7] *κληρονομεῖν* is used only here in the Apocalypse, but it is suited to the summing up of the things given as a reward to the victors.

The specific promise to the one that overcometh at the close of each of the seven epistles, would naturally be followed by a more general statement such as we find in xxi. *7a.*

The last words of this apocalypse are probably found in xxii. 16, 17.

> I Jesus have sent mine angel [1]
> To testify unto you these things for the churches.
> I am the root [2] and the offspring of David,
> The bright, the morning star.
> And the Spirit (and the bride) [3] say, Come.
> And he that heareth, let him say, Come.
> And he that is athirst, let him come:
> He that will, let him take the water of life freely.[4]
> (Rev. xxii. 16, 17.)

The Messiah, speaking in the first person to John, is characteristic of the introductory scene of this apocalypse. The Spirit speaking unto the churches accompanies each one of the epistles.

There are also several references to the Messiah of prophecy in this section of the Epilogue. Jesus represents that he is "the root and the offspring of David." This refers to the prediction of Nathan and Isaiah [5] as fulfilled in the birth of Jesus. He is also "the bright, the morning star." [6] As such, he is the star of Jacob, of Balaam's prophecy,[7] and the day star of the morn of the

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[1] Weiss, *l. c.*, s. 224, urges that the angel here is the prophet John, after Mal. ii. 7; 2 Ch. xxxvi. 15; 3 Ezr. i. 48 *seq.*; and that it is impossible in this context to think of the angel of xxii. 6.

[2] So in v. 5, but here explained by γένος.

[3] The bride was probably inserted by the editor when this apocalypse was combined with the apocalypse of the Bowls.

[4] Comp. xxi. 6.

[5] Comp. v. 5; 2 Sam. vii. 12–16; Is. xi. 1.

[6] Comp. ii. 28.

[7] Num. xxiv. 17.

second Advent of the second epistle of Peter.[1] The divine Spirit[2] speaks the eager call for the Messiah to come, and all the thirsty are called to partake of the water of life. These words probably constitute the original conclusion of the apocalypse of the Epistles.

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[1] 2 Peter i. 19. [2] Comp. the groaning of the Spirit in Rom. viii. 26.

CHAPTER XVI.

THE MESSIAH OF THE EPISTLES OF JOHN.

THE Epistles of John were written towards the close of the first Christian century. They are so similar to the Gospel of John that it is necessary to think of a common author. From the most ancient times they have been attributed to the apostle John. But grave doubts have arisen in modern times as to the correctness of this traditional opinion. These doubts have been the occasion of great discussion in the present century. They are still entertained by many earnest men and able Christian scholars. The difficulties in the way of the Johannine authorship have not been entirely removed. At the same time it seems to me that the preponderance of evidence is in favor of it. This question is of no great importance for the purpose of our present study. The Messianic ideals remain just the same whether they came from the apostle John or not, and they are just as true and as really inspired if they came from another, as if they came from him. These Johannine writings present us the latest Biblical type of doctrine. They carry the doctrine of Christ to a further height than the Epistles to the Colossians and to the Hebrews, or the apocalypse of the Seven Epistles. The Prologue of the Gospel of John, and the comments of the writer upon his report of the words of Jesus, give us the crown of the structure of the Christology of the

New Testament. We shall therefore consider them last of all.[1]

The city of Jerusalem had been long destroyed, and is no longer in the mind of the writer even as a symbol. The apocalyptic predictions centering about that event are no longer in the range of his conception of the Parousia. The earthly life of Jesus is even of less importance than in the Epistles of Paul, or in the Epistle to the Hebrews. The Messiah of this writer is the divine Messiah of the pre-existence, of the incarnation, of the heavenly intercession, and of the second Advent.

The Messianic idea of the first Epistle of John may be divided into four sections: (1) the Introduction i. 1–4; (2) i. 5–ii. 27; (3) ii. 28–iv. 6; (4) iv. 7–v. 21.

THE WORD OF LIFE.

§ 84. *The eternal Life and life-giving Word was from the beginning with the Father as His Son. He was manifested, and that which was manifested of him was seen, heard, and handled by those who were called to bear witness concerning it.*

That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal *life*, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you also, that ye also may have fellowship with us: yea, and our fellowship is with the Father, and with his Son Jesus Christ: and these things we write, that our joy may be fulfilled. (1 John i. 1–4.)

[1] It is not easy to determine the order of these writings. Scholars are divided in their opinion. Under these circumstances I shall treat them in that order which seems best suited to the purpose I have in view in tracing the development of the Messianic idea. This favors the order, the first Epistle, the second and third Epistles, and the Prologue and other material from the Gospel.

The Introduction to the Epistle bears solemn and emphatic testimony to facts concerning the Word of Life, which had been manifested to the senses of the witnesses and which it is the purpose of the writer to declare. They saw them with their eyes, they heard them with their ears, they handled them with their hands. The aim of the declaration is that those who read the testimony may share in the communion with God the Father and with His Son.

There is a striking antithesis between the Life as manifested and the Life as not manifested. The Life as manifested was a real life; not imagined, but seen with the eyes; not heard about, but heard with the ears; not an illusion, but touched and handled. The writer is doubtless thinking of the resurrection and of the story told in the Gospel of John respecting doubting Thomas;[1] but that is only an incident of the entire earthly life of Jesus, which from his first appearance in the world until his ascension to the Father, was a manifestation. The writer in this epistle uses manifestation for both the first advent and the second,[2] here without doubt for the first advent, and we are obliged to think of the entire earthly life of Jesus as told in the Gospels, and especially in the Gospel of John; of the seeing his wondrous personality and his acts of love and mercy; of the hearing his divine words of instruction; and of the physical contact with him which his disciples enjoyed for the many months he abode with them and journeyed with them, in the kisses of salutation, in the affectionate embrace, and in

[1] John xx. 27–29. See *The Messiah of the Gospels*, p. 306.

[2] *φανερουν* is used of the manifestation of the resurrection in the Appendix to Mark xvi. 12, 14; and in the Gospel of John xxi. 1, 14; of the manifestation of the earthly life of the first advent, 1 Peter i. 20; Col. i. 26; 1 Tim. iii. 16; 2 Tim. i. 10; Heb. ix. 26; 1 John i. 2, iii. 5, 8; of the manifestation of the second advent, 1 Peter v. 4; Col. iii. 4; 1 John ii. 28, iii. 2. See pp. 50, 62, 223.

the kindly ministrations to the beloved Master. It was indeed just these things that were manifested to the apostles concerning the Word of Life which made them competent to be apostles of the Messiah.[1] It seems to me that these expressions do not necessarily imply the apostolic authorship of this Epistle. They rather emphasize the fact that the religion of the Messiah rests upon verities, upon substantial facts, borne witness to by those who had seen and heard and handled them themselves. It is quite remarkable, in view of the stress laid upon the facts of the manifestation to the first disciples, that the Epistle has nothing to say about those facts. There is no reference in this Epistle to the resurrection, or to the cross, or to the birth of Jesus, or to any facts whatever in his earthly life. This seems to favor the opinion that the Epistle was really written to accompany the Gospel, and that the facts that are not declared in the Epistle are declared in the Gospel. So far as the Epistle is concerned, the writer mentions the manifestation in order to bring into view that about the Word of Life which lies back of the manifestation and that which is the result of it.

Three terms are used for Jesus Christ in this Introduction: (1) The Son; (2) the Life; (3) the Word.

(1) The Son is the Messianic son of the synoptic evangelists carried back into the pre-existent state in accordance with the Gospel of John.[2] Jesus is not only the Son of God his Father so far as the communion of the disciples is with him as well as with his Father after his manifestation, but also before his manifestation he "was with the Father." His sonship was a pre-existent sonship and belonged to him prior to his manifestation.

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[1] Acts i. 21, 22.

[2] See *The Messiah of the Gospels*, pp. 273 *seq.*

It is not, however, his sonship which is emphasized in his pre-existence, it is his life. Life is so identified with him in the conception of the writer, that he is the Life, the eternal Life. As the eternal Life he was with the Father, as the eternal Life he was eternally with the Father. Accordingly the writer thinks of an eternal pre existence of the Son with the Father before his manifestation in the world. It is in accord with this conception that we must explain "that which was from the beginning." This is distinguished from that which was manifested. It refers to that which was from the beginning prior to the manifestation—it cannot mean therefore the beginning of the earthly life of Jesus or the beginning of the Christian organization of the disciples—it is a beginning in the pre-existence. From the beginning looks at the long reaches of the time of his pre-existence from an ideal beginning, it does not assert that there was a real beginning in time. We are reminded of the "first born of all creation" of the Epistle to the Colossians,[1] and of his "being in the form of God" of the Epistle to the Philippians;[2] but especially of the Son having "life in himself," and of his looking forward to returning to the glory which he had with the Father before the world was, in the words of Jesus in the Gospel of John.[3] We may also think of "the Living one," "the First and the Last" of the apocalypse of the Epistles.[4]

The Son is not only the eternal Life, but still more he is the Word of Life. This phrase, as applied to the Messiah, is unique. It is found nowhere else in the New Testament. Although it comes before the Life and the

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[1] Col. i. 15. See p. 213.
[2] Phil. ii. 6. See p. 180.
[3] John v. 26–29; xvii. 5. See *The Messiah of the Gospels*, p. 302.
[4] Rev. i. 17. See p. 443.

Son in this passage, I consider it last in order that we may get light upon it from the other terms which are less doubtful. The Life of the Word of Life is interpreted as the personal Life and is identified with the Son of the Father. The things which were manifested were concerning the Word of Life. Those things were concerning Jesus Christ the Son. The context shows therefore that the Word of Life = the Life = the Son; all three refer to the person of Jesus Christ. The Word of Life therefore is the Word which is the Life, and the Word is the personal Word. The personal Word meets us here for the first time. We shall have to consider it more fully in our study of the Prologue of the Gospel of John.[1] In the meanwhile it is sufficient to show its significance in this passage. It is parallel with the Life. There was a manifestation of the Life and there was a manifestation of the Word. That which was manifested was only concerning the Word and the Life. There was much more of the Word and the Life which could not be manifested, which was indeed eternal in his pre-existence and eternal in his post-existence. We may compare the words of Jesus in the Gospel of John, where he says, "I am the Way, and the Truth, and the Life,"[2] and the statement of the first Epistle to Timothy that the Church is "the pillar and ground of the Truth."[3] As the Truth and the Life are associated in the words of Jesus, so are the Word and the Life here. The Word, which is the Life, was pre-existent with God before certain things about him were manifested to his disciples. There is nothing in the context to bring out the meaning of the Word in this passage. The stress is laid on the Life. But we may regard the Word as the Word of

[1] See pp. 495 *seq.* See also Vincent's *Word Studies*, ii., p. 306.
[2] John xiv. 6. [3] 1 Tim. iii. 15. See p. 229.

God, or the divine revelation of a body of truth and fact to men. The Word is not the Word in the form of an oral discourse, or of a written communication, but in the form of a person who expresses in his entire life, character, and actions the divine revelation to the world. He contains in himself all the word which God has for the creature. The conception is therefore parallel with the "image of the invisible God" of the Epistle to the Colossians,[1] and "the effulgence of his glory, and the very image of his substance" of the Epistle to the Hebrews.[2] The Son is the pre-existent and eternal being through whom God's word is communicated to the creature. He is therefore the Word of God in his entire person and eternal life. All of the personal Word could not be manifested to his disciples during his earthly life; but many things about him were manifested. These many things that were manifested, about which Christians could bear witness, implied many more things back of them and underlying them and enveloping them, eternal realities which had not been manifested and which might be manifested hereafter.

JESUS CHRIST THE PARACLETE.

§ 85. *Jesus Christ the righteous is our Paraclete with the Father and the propitiation for the whole world. His blood cleanseth from all sin those who walk in the light of God. God is faithful and just to forgive the sins of those who confess them, and to cleanse from all unrighteousness. The world passeth away, but he that doeth the will of God abideth forever. The last hour has come. There are many antichrists who have withdrawn from Christian fellowship and deny the Father and Jesus the Son and Messiah.*

And this is the message which we have heard from him, and

[1] Col. i. 15. See p. 214.

[2] Heb. i. 3. See p. 246.

announce unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in the darkness, we lie, and do not truely:[1] but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

My little children, these things write I unto you, that ye may not sin. And if any man sin, we have a Paraclete with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the whole world.

(1 John i. 5–ii. 2.)

The message of the Epistle begins with the doctrine that God is Light. In the Gospel of John Jesus said: "I am the Light of the world."[2] Jesus taught that those who follow him walk in the Light. So the Epistle shows that those who have fellowship with God cannot walk in darkness. Walking in the light of God is the positive side of the fellowship. The negative side is "the blood of Jesus his Son cleanseth us from all sin." The blood of Jesus is redemptive in several different ways. Jesus himself taught that he shed his blood for all, and gave it to his disciples to drink in the form of the wine of the cup of the Lord's supper. The communion meal of the sacrifice of the new covenant involves participation in the blood of the victim by drinking.[3] By drinking of the cup, the blood of the redemptive life of the Messiah is received in fellowship with the Messiah and all his disciples. This conception is also in the words of Jesus in the Gospel of

[1] See p. 516.

[2] John viii. 12; ix. 5. Comp. xii. 46

[3] Mark xiv. 22–25. See *The Messiah of the Gospels*, pp. 120 *seq.*

John, where he said, "He that eateth my flesh and drinketh my blood hath eternal life"; and "My blood is drink indeed."[1] So in many other passages of the New Testament redemption by the blood of Christ is connected directly[2] or indirectly[3] with the Lord's supper. Inasmuch as the cleansing is conceived in our passage as a process and not as a single act, it seems proper to give the passage the same reference as the words of Jesus in the Gospel of John, and to think of the fellowship of the Lord's supper and of cleansing by the blood of the communion wine. At the same time it seems probable that the writer is thinking of a redemptive effect of the blood of Jesus, which is more comprehensive than participation in the wine of the Lord's supper. The parallelism with walking in the light suggests a continuous cleansing by the blood of Christ rather than an oft-repeated ritual cleansing. It is quite evident that in this passage we must think of the application of the blood of Jesus to the persons of Christians. The words that are used do not permit us to think of redemption by the shedding of the blood of the Messiah in his death of interposition and ransom, although that is taught in many passages of the New Testament;[4] or of the application of the blood of the victim of the sin-offering to the divine altars as taught by Paul and the Epistle to the Hebrews;[5] but they imply cleansing by the application of the blood to the persons, which was done in the ritual of the Old Testament either in the ceremony of the purification of the leper, or in the application of the blood of the victims of the peace-offerings to the per-

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[1] John vi. 35–63. See *The Messiah of the Gospels*, pp. 278 *seq.*

[2] p. 102. [3] p. 48.

[4] See p. 81. See also 1 John iii. 16, p. 486. [5] See pp. 146, 150, 263.

sons or things to be cleansed. The application of blood to the person is always to cleanse the person.[1] Just as in the Epistle to the Hebrews, the blood of Christ as the victim of the sin-offering was conceived as everlastingly on the heavenly propitiatory to purge away the guilt of sin at the altar of God,[2] so here the blood is ever present to the individual Christian to cleanse him from all sin. It flows like a redemptive tide through the whole of the Christian man, cleansing him from all the stain and pollution of sin. The blood of Christ stands here as ever for the life of Christ, and the life of Christ is communicated in the fellowship of love to all Christians as the life of the vine-stock is communicated to the branches.[3]

The cleansing from all sin by the blood of Jesus passes over into the parallel conception that God cleanses from all unrighteousness those who confess their sins to Him. This cleansing on the part of God is associated with forgiveness of sins. Forgiveness and cleansing are two sides of the same divine gracious act. The forgiveness of sins is their remission or removal from consideration on the part of God. The cleansing from sin is the removal of sin from the sinner himself. The mode of cleansing is not mentioned here. In the previous context it is by the blood of Jesus. The ground of forgiveness is not mentioned here. It appears in the following context in the Paraclete. It is said that God is faithful and just to forgive and to cleanse. This reminds us of the Epistle to the Romans, where it is said of God that

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[1] *καθαρίζω* is used in Eph. v. 26 of the Messiah cleansing his bride by the use of the laver; in 2 Cor. vii. 1 of Christians cleansing themselves from all defilement, perfecting holiness, where there is no reference to means; in Acts xv. 9 of God's cleansing the heart by faith; in Titus ii. 14 Christ gave himself for us that he might purify unto himself a people; in Heb. ix. 14, 22, 23; x. 2, it is used of the application of cleansing blood to persons and things. See p. 208.

[2] See p. 259.

[3] See *The Messiah of the Gospels*, p. 294.

He set forth the propitiatory that He might Himself be just and the justifier of him that hath faith in Jesus.[1] Paul explains and reconciles the justice of God and the justification of the believing sinner by the conception of Jesus as the blood-besprinkled propitiatory. John does not explain how God can be faithful and just in the forgiveness of sins and in the purification of the sinner; but the explanation is not far off. For the cleansing blood of Christ which precedes and the Paraclete suing for forgiveness which follows, show that God is just in forgiving and faithful in cleansing. In the Epistle to the Romans, Paul overlooks the forgiveness of sins and thinks only of man's justification; but the later Paulinism agrees with the Gospels, the Book of Acts, and the Epistle of John, in thinking of forgiveness rather than justification.[2]

The real basis for the forgiveness of sin is presented in the Paraclete. Jesus Christ is the Paraclete, the Advocate, the Counsellor of the sinner who interposes for him, pleads his cause, and intercedes for him. He is the righteous Paraclete, and therefore suited to plead before the righteous God. He is the Son, and therefore the most suitable person to plead with his Father. In the Gospel of John, Jesus promised that he would send the Holy Spirit into the world as a Paraclete to be and remain in the world. He represented that the Holy Spirit was another Paraclete to himself as the first Paraclete.[3] But so far as appears from his words in the Gospel, he had been the Paraclete with his disciples during his earthly life; he was about to send the Holy Spirit to take his place. The conception of Jesus as the Paraclete[4]

[1] Rom. iii. 25, 26. See p. 146.
[2] See p. 189.
[3] See *The Messiah of the Gospels*, pp. 292 *seq.*
[4] See Beyschlag, *l. c.*, ii., s. 444.

here, is somewhat different. He is a Paraclete with the Father, and the Holy Spirit is a Paraclete with men. The conception of Jesus as the Paraclete with the Father, therefore, points to a heavenly ministry of the risen and enthroned Messiah. This is in accord with the conception of the Messiah as the Mediator in the first Epistle to Timothy [1] and in the Epistle to the Hebrews.[2]

In the Epistle to Timothy, Jesus is the one Mediator between God and man, who gave himself a ransom for all. So in our passage the Advocate is the propitiation for the whole world. The Mediator as the ransom for all is the one who shed his blood in defence of his people and purchased them as his own. The propitiation implies a different conception of his mediation. The Mediator of the new covenant of the Epistle to the Hebrews is the great high-priest after the order of Melchizedek, who cleanses the heavenly altar with the blood of his sin-offering, and men by the blood of his covenant sacrifice. As a merciful and faithful high-priest he made propitiation for the sin of the people at the heavenly propitiatory.[3] As the Messiah in his heavenly mediation makes propitiation at the propitiatory and is himself the propitiatory, so he is here the propitiation itself.[4]

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[1] See p. 228. [2] See pp. 260 *seq.* [3] See pp. 249 *seq.*

[4] The verb *ἱλάσκεσθαι* = כִּפֶּר *cover over sin*, is used in LXX, Pss. lxv. 4; lxxviii. 38; lxxix. 9; and in the New Testament, Heb. ii. 17; and in the prayer of the publican, Luke xviii. 13; the noun *ἱλαστήριον* = כַּפֹּרֶת, the propitiatory, or place of covering over sin, used constantly in LXX (see Ex. xxv. 18; Lev. xvi. 2; Num. vii. 89); and in the New Testament, Heb. ix. 5; Rom. iii. 25 (see p. 147). The noun *ἱλασμός* = כִּפֻּרִים *covering over*, *atonement*, is used in the LXX, Lev. xxv. 9; Num. v. 8; and in the New Testament only 1 John ii. 2; iv. 10. The meaning is sufficiently plain therefore. The propitiatory is the highest altar where the blood of the sin-offering of the day of atonement was applied to cover over, or cleanse away sin; the propitiation is the abstract covering over sin there, the verb is the priestly act of covering over sin there. As

His blood covers over sin and cleanses the propitiatory, or throne of grace in heaven. He is the propitiation here as he is the propitiatory in the Epistle to the Romans, and the priest in the Epistle to the Hebrews; that is the victim, the altar, and the priest. As the propitiatory he is the altar. His blood applied to the altar is the propitiation. Being the propitiation, sin is covered and cleansed at the divine altar, therefore God is faithful and just to forgive our sins; just as in the Epistle to the Romans He was just in justifying those whose faith laid hold of the blood-besprinkled propitiatory.

The author thinks first of Jesus Christ as the Paraclete and propitiation of his own sins and the sins of other Christians; but he feels how improper such a limitation of the work of the Paraclete is, and at once rises to the universal significance of the Mediator as the propitiation for the whole world. The whole world is as universal an expression as can be made.[1] No one can limit it without doing violence to its meaning and marring the sublime doctrine of the passage. The heavenly altar is the world's altar, and the propitiation there is the world's propitiation. The high-priest of Israel when he made propitiation at the propitiatory of the temple on the day of propitiation, did not make propitiation for individuals or for elect persons in Israel; but he made propitiation for the nation, as a whole, as a living organization before God; and the sins of the nation were covered over and cleansed from the national altar: just so, as soon as the Messiah of Israel is recognized as the great high-priest after the order of Mel-

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Holtzmann, *Handcommentar*, iv., s. 217, says, "the action is used by metonymy for the actor, *propitiatio*, for *propitiator*."

1 "The propitiation is as wide as the sin," Bengel, *in loco*.

chizedek, as not merely the priest for Israel, but the priest for the whole world; then his propitiation at the divine altar is a propitiation for the whole world, for the entire race of man conceived as one organic whole. The race of man is covered with the Redeemer's blood. The race of man is represented by a heavenly Paraclete. The Messiah, to use an expression of the older divines, is a common person. He is the common Paraclete and propitiation for the whole world. This universality of the mediatorial work of Jesus Christ we have seen already as a characteristic doctrine of Paulinism.[1]

The forgiveness of sins recurs again at the beginning of a new section of exhortation:

> I write unto you, little children, because your sins are forgiven you for his name's sake. (1 John ii. 12.)

The Name of the Messiah here takes the place of the Paraclete and the propitiation as the ground of the forgiveness. The Name of Christ here is not merely the "summing up that which is made known of Christ."[2] Such a definition may suit other passages in which the Name of Jesus Christ is the object of faith,[3] but it is not suited to the passage now before us where the Name refers back to the propitiation and the Paraclete. Westcott takes too limited a view of the context when he represents that "the Person Who is present to St. John through the paragraph is Christ as He lived on earth and gave Himself for those whom He called brethren."[4] The Christ of the Epistle is rather the heavenly Christ. It is true there is a reference to the earthly, living walk of Christ in the previous context;[5] but that does not suffice to overcome the thought of the heavenly media-

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[1] See pp. 123, 152. [2] Westcott, *The Epistles of St. John*, p. 59.
[3] iii. 23. Comp. John xx. 31. [4] *l. c.*, p. 136. [5] ii. 6.

tion which has been so strongly stated in this Epistle and which must have recurred in the use of the term forgiveness which is so intimately connected with that mediation. We must rather think of the Name more in the sense of 3 John 7, which Westcott defines as including "the essential elements of the Christian Creed, the complete revelation of Christ's Person and Work in relation to God and man." But even this comprehensive statement does not explain the use of the Name in our passage. It is not the Name as including the essential elements of the Christian creed as something to be believed, or the Name in its relation to man's faith; it is rather the Name in its relation to God. The forgiveness of sins granted to man by God was for the sake of the Name of Christ, because of the Name of Christ which the Father looked upon; because of the infinite and absolute worthiness of the Name to cover the sins of the world. The Name stands for the Paraclete and the propitiation.[1] The blood of the heavenly propitiation was of sufficient purity and power of life to cleanse the heavenly altar and keep the way of man to God open and free. The Paraclete who advocated the cause of man to God had won such a Name of holiness and of glory that his Name was a sufficient guarantee of the ultimate righteousness of the world and of the justice of a forgiveness of sins to those whom such a Paraclete had undertaken to redeem and to ultimately constitute righteous before God.

The antithesis between the love of the world and the love of the Father, which comes out in the course of the exhortation to live the life of love, brings the writer to think of the limited duration of the world as compared

[1] Holtzmann, *l. c.*, s. 220.

with the everlasting duration of the Father and of those who are united to him in holy obedience.[1]

Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists; whereby we know that it is the last hour. They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but *they went out*, that they might be made manifest how that they all are not of us. And ye have an anointing from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth. Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist, *even* he that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that confesseth the Son hath the Father also. As for you, let that abide in you which ye heard from the beginning. If that which ye heard from the beginning abide in you, ye also shall abide in the Son, and in the Father. And this is the promise which he promised us, *even* the life eternal. These things have I written unto you concerning them that would lead you astray. And as for you, the anointing which ye received of him abideth in you, and ye need not that any one teach you; but as his anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in him.

(1 John ii. 18–27.)

The writer of these words is evidently thinking of that same contrast between the world and the disciples which we have studied in the last discourse of Jesus in the Gospel of John.[2] The fleeting character of the world, as stated here, reminds us of similar representations in the several apocalypses.[3] The passing away of the world brings into view the advent of antichrist which was to precede the Advent of the Christ.[4] The

[1] ii. 17.

[2] John xiv.–xvii. See *The Messiah of the Gospels*, pp. 288 *seq.*

[3] See pp. 64, 87, 110, 2,6,

[4] See p. 92.

Epistle represents that many antichrists have already come. These antichrists are not the false messiahs of the Synoptic Gospels, or the pharisees of the Pauline epistles,[1] or the Roman beast of the apocalypses,[2] who have always been hostile to Christ and his disciples; but they are apostate Christians, who having once confessed Jesus to be the Messiah, now deny that he is the Messiah; and who have, with the denial of the Messianic Son, denied the Father also and have become worse than the heathen. These apostates have never been real Christians. Their apostasy is an evidence of the insincerity and unreality of their professions of the faith. The true Christian is born of God and he has an anointing from the Holy one. The Holy one who anoints the Christian with the oil of consecration may be God the Father, who anoints His Son to be the Messiah, and who therefore may be said to christen all Christians, and to bestow on all the anointing of His grace; or he may be the Messiah who as the Paraclete and the mediatorial priest-king anoints with the anointing of grace all his disciples. It is difficult to decide whether the Father or the Son is conceived of as the Holy One who bestows the anointing. But on the whole it is better to think of the Son, because the last discourse of Jesus in the Gospel of John lies at the basis of this passage; and there it is the Messiah himself who bestows the charism of the other Paraclete, the divine Spirit.[3] The true Christian has received from the Messiah, the Anointed one, the anointing of the divine Spirit and thereby recognizes that Jesus is the Anointed one. The apostate Christian has

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[1] See pp. 133, 177. [2] See pp. 321, 324, 426.

[3] xvi. 7. See *The Messiah of the Gospels*, p. 297. As Vincent, *Word Studies*, ii. 338, "The anointing is from the Anointed." See also Beyschlag, *l. c.*, ii., s. 445.

never received this anointing—he denies the Anointed one and is an antichrist.[1] The appearance of these apostate antichrists is an evidence to the writer that the last hour, before the Advent of the Messiah, has really come.

THE TWO MANIFESTATIONS.

§ 86. *Jesus came in the flesh. He was manifested to take away sin and to destroy the works of the devil. He laid down his life for us. He will be manifested at his Parousia, when the faithful will see him as he is and be like him.*

And now, little children, abide in him; that, if he shall be manifested, we may have boldness, and not be ashamed before him at his Parousia. If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him. (1 John ii. 28, 29.)

Westcott attaches these verses to the previous context of the Epistle. I agree with Häring[2] in regarding them as beginning a new section. In this section the manifestation of the Parousia is in antithesis with the manifestation of the first advent, which has been emphasized in the introduction to the Epistle.[3]

The Parousia is used here as in the synoptic Gospels,[4] in the earlier Pauline epistles,[5] and in other Catholic epistles.[6] But the characteristic term of this Epistle is manifestation. Abiding in vital union with the Messiah in this life secures that one will have boldness before him at the manifestation of the Parousia.

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[1] It is not practicable in the English language to bring out fully the force of this word play of the Greek language. Jesus is ὁ Χριστός, the faithful have received the χρίσμα and may be called χριστοί; but the apostates who have not received the χρίσμα are ἀντίχριστοι.

[2] *Gedankengang und Grundgedanke des ersten Johannesbriefs*, in *Theologische Abhandlungen Weizsäcker gewidmet*, s. 184 *seq.*

[3] See p. 464.

[4] See *The Messiah of the Gospels*, p. 139.

[5] See pp. 85, 92.

[6] See p. 43.

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and *such* we are. For this cause the world knoweth us not, because it knew him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope *set* on him purifieth himself, even as he is pure. Every one that doeth sin doeth also lawlessness: and sin is lawlessness. And ye know that he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him. Little children, let no man lead you astray: he that doeth righteousness is righteous, even as he is righteous: he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that he might destroy the works of the devil. (1 John iii. 1–8.)

The Father hath bestowed His love upon Christians in that they are called children of God. This involves more in the future than it does even in the present. What the children of God shall be is not yet made manifest. But it will be made manifest at the second Advent of Christ when he shall be manifested. Then the children of God will see the Son of God as he really is, and seeing him they will be like him. This is the same thought that we have studied in the Epistle to the Romans, where the end of the chain of grace was Jesus Christ the first-born of many brethren.[1] This manifestation of the Messiah is the hope of the sons of God,[2] and every one who has this hope fixed upon the Messiah, soon to be manifested, purifieth himself as he is pure. The Messiah is pure.[3] The sons of God, those who have

[1] See p. 164. [2] Comp. p. 226.

[3] *ἁγνός* is pure, clean, as the result of a cleansing, or as needing no cleansing. Elsewhere, 2 Cor. vii. 11; xi. 2; Phil. iv. 8; 1 Tim. v. 22; Titus ii. 5; James iii. 17; 1 Peter iii. 2. The verb *ἁγνίζειν* is used of purifying for the

the charism of the Holy one, will purify themselves until they become as pure as he. The purification is a process where the goal is the manifestation of the Messiah. Christians purify themselves while at the same time his blood is cleansing them. The manifestation of the Parousia, with its goal of purity, suggests the manifestation of the first advent. Then the Messiah was manifested to take away sins. In him was no sin. He was sinless during his first manifestation just as he is pure as the Paraclete and at his second manifestation. He was, though sinless, manifested to take away sins. The form of the expression here reminds us of the words of John the Baptist according to the Gospel of John: "Behold the Lamb of God which taketh away the sin of the world."[1] It is true the Lamb of God is absent and the world is not mentioned, and the plural, sins, is used instead of the generic sin. And yet the conception is the same, and all these other expressions are in the background. Sins are mentioned because the thought is of the sins of individuals, and not simply of universal sinfulness; and yet we are not justified in thinking that the sum total of the sin of the world is absent from the mind of one who shortly before had represented Jesus Christ as the propitiation for the whole world.[2]

The taking away of sin is somewhat different from the propitiation for sin at the heavenly altar and the cleansing from sin by the purifying blood of Christ. It is, in the usage of the Old Testament, the underlying conception of divine forgiveness, which was graphically expressed by the shaggy he-goat for Azazel bearing the

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Passover, John xi. 55; for the vow of the Nazarite, Acts xxi. 24, 26; xxiv. 18; figurative of the heart, James iv. 8, and of the soul, 1 Peter i. 22, here also in the latter sense.

[1] See *The Messiah of the Gospels*, p. 69.

[2] See p. 475.

sin of the people, which had been confessed over him, away from the people into the wilderness.[1] The Messiah was manifested to take away sins by removing them from the persons of sinners so that they would no more be seen upon them, and in the universal sense to remove sins altogether from the world.

The manifestation of the earthly life had another purpose than that of taking away sins, although germane thereto; namely, to destroy the works of the devil. The conflict between the Messiah and the devil is familiar to us from our study of the Gospels,[2] the epistles of Paul,[3] the Epistle to the Hebrews,[4] and the Apocalypse of John.[5] Here the conflict has a specific reference to the works of the devil. The works of the devil are the sinful works which he and his children have been doing in the world from the beginning, and are doing now. They may all be summed up in the sin of the world. The removal of sins and the destruction of the sinful works of the devil are cognate acts of the Messiah at his first advent. This removal of sins and destruction of the works of the devil, are to continue until all sins have been removed and all the works of the devil have been destroyed. The second manifestation is the End and goal of that work of the Messiah, for it belongs to his first manifestation and not to the second manifestation. During the time intervening between the two manifestations the work of removal and destruction goes on. On the one side in this holy war are the devil and his children, on the other side the Messiah and the sons of God. To

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[1] See Lev. xvi. 21 *seq.* The Hebrew words נשא and סלח, which are usually rendered forgive, and pardon, when used in relation to sin, always have this meaning of the bearing away, and removal of sin from the sinner.

[2] See *The Messiah of the Gospels*, p. 168.

[3] See pp. 174, 222. [4] See p. 252. [5] See pp. 334 *seq.*

sin is characteristic of the one, not to sin is characteristic of the other. The one sin by nature, the other cannot sin because of the holy seed that is in them. The writer, in his antithesis, states so strongly that the sons of God do not sin and cannot sin, that he seems to be inconsistent with himself. Here is an antinomy in the situation of Christians in the present world. As children of God they cannot sin, and yet they do sin. The Epistle has already said, "If we say that we have no sin, we deceive ourselves, and the truth is not in us," and it has conditioned forgiveness and cleansing from sin on confession of sin.[1] And it is the characteristic of Christians that while they walk in the light, the blood of Jesus is cleansing them from all sin. The writer cannot soon after be so inconsistent with himself as to represent Christians as altogether sinless, needing no more cleansing and no further forgiveness. It is quite true that no one can commit sin, and at the same time be conscious of the life-blood of Christ within him. No one can commit sin while he walks in the light. No one can commit sin while he is seeing and knowing Christ. The consciousness of Christ and the commission of sin are mutually exclusive. But the writer evidently means more than this. It was not his intention to say that Christians are only in part sons of God and in part walking in the light; in part dwelling in Christ, and in that part they are sinless; and in other parts still sinners needing pardon and cleansing. He represents them as having the seed of God in them, and on that account they cannot sin if they have been really born of God. Westcott[2] thinks that the phrase "sinneth not" describes a "character, 'a prevailing habit,' and not primarily an act.

[1] See p. 469.

[2] *l. c.*, p. 104.

Comp. Titus iii. 11 ; Heb. x. 26. Each separate sinful act does as such interrupt the fellowship, and yet so far as it is foreign to the character of the man, and is removed from him (ii. 1), it leaves his character unchanged. This is the truth which Augustine partially expresses when he says that the sin spoken of is the violation of love ; for love may be taken fairly to express the essence of the Christian character." There is truth in this statement. Doubtless love is, in the Epistle, the sum of all righteousness, and sin is violation of the law of love ; and yet the Epistle itself in the immediate context defines sin somewhat differently as lawlessness, makes doing of sin and sinning identical,[1] and represents that it is impossible for the man who is born of God to sin, because of the divine seed that is in him. May a Christian sin and not sin at the same time ? Is the explanation to be found in the cleansing blood of Christ, which cleanses the Christian's act of sin from its sinful character ? We can hardly say this, for if pardon is needed, what is it but sin that is pardoned ? Vincent says, " John does not teach that believers do not sin, but is speaking of a *character*, a *habit*. Throughout the Epistle he deals with the *ideal reality* of life in God in which the love of God and sin exclude each other as light and darkness."[2] There is great truth and force in this statement, and yet are we justified by the context in saying that John is here thinking of the ideal rather than the real ? It seems to me that the antithesis he presents is a real antithesis in this world, rather than an ideal life in God in antithesis with a real life under the influence of the devil. It seems to me that we are not justified in explaining " cannot sin " by " conceived as a perfect ideal, life in God excludes the possibility of sin."[3]

[1] iii. 4, 8, 9. [2] *Word Studies*, ii. 348. [3] *Word Studies*, ii. 349.

The writer is thinking of a real life in God in this world in his own time and experience. I do not see my way to explain altogether this antinomy of a Christian confessing his sin and yet not sinning. There are some things, however, that may be said which in a measure may explain the writer's meaning. In the antithesis between the devil and his children, and Christ and the sons of God the characteristic element is the war between sin and purity. On the one side stand the devil, the great original sinner, and all his sinning children, who sin as he sins in a deliberate characteristic manner. On the other side stand the pure and sinless Messiah and the sons of God. The sons of God are engaged in purifying themselves—the Messiah is engaged in removing their sins and making propitiation for them and cleansing them away. They are not engaged in sinning, but in the purification from sin. They are not deliberately and characteristically sinning. They are deliberately and characteristically extirpating sin. They may fall into the snares of sin and act in its external forms; but they cannot sin from the heart, with deliberate intention, they cannot act in the essential substance of sin without being apostates and antichrists. All the children of God stand on the side of purity, the purification from sin and the destruction of sin. They cannot stand elsewhere if they are the children of God. If they commit sin they are guilty and need forgiveness and cleansing—but their falling into sin is like the stumbling of a soldier on the battlefield. He springs to his feet and wars against sin more zealously than ever.

The sons of God are known on the negative side by their not sinning. They are known on the positive side by their love to the brethren. Love to the brethren is rooted in the love of God for us and especially in the

love of the Son of God for us. The love of the Son of God was attested by a supreme act of love.

Hereby know we love, because he laid down his life[1] for us: and we ought to lay down our lives for the brethren.

(1 John iii. 16.)

This laying down of the life of the Son of God in behalf of the sons of God is based upon the statement of Jesus himself that he as the good shepherd laid down his life for the sheep. The laying down of the life is a loving interposition on their behalf, the taking upon oneself the death which threatened others, the dying in their stead. A similar conception is also given in the words of Jesus in the synoptic Gospels, where he said that the Son of man came to give himself a ransom for many.[2] The same Greek word is used, but its meaning seems to be slightly different in the two passages. This gift of life for others is a love gift of entire self-sacrifice. It is not to be confounded with the conception of the propitiation and the victim of sacrifice, which is from an entirely different point of view. This love gift of life for others is not an heroic act which the Messiah only has done or may do—it is an act which every son of God should do likewise.[3]

The sons of God have also the internal evidence of the divine Spirit within them. The divine Spirit has, however, his counterpart in evil spirits who seduce to error and sin. How may we discern the Spirit of God and detect the evil spirits? The Epistle gives a test which was simple and sufficient in his time.

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[1] *ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν*; comp. *τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων*, John x. 15. See *The Messiah of the Gospels*, p. 285.

[2] See *The Messiah of the Gospels*, p. 110.

[3] The very fact that laying down of the life for others is what every Christian should do, shows that the conception here is not of a victim of the ritual of a sacrificial system.

Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the *spirit* of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.

(1 John iv. 2, 3.)

The touchstone of the true Christian is therefore his confession that the Messiah is come in the flesh. The divine Spirit dwelling in the Christian enabled him to make this confession. The confession here is not of a doctrine, but of a person. This is plain from the antithesis "confesseth not Jesus." The confession is the open public confession of Jesus as the Messiah. This had been sufficient in the earliest times of the Gospel. But with the unfolding of Christianity something more was required. Thus Paul in his first Epistle to the Corinthians made the resurrection of the Messiah an essential fact upon which everything depended.[1] The first Epistle of John makes the incarnation the essential thing. The true Christian who has the divine Spirit will make his confession of faith in Jesus Christ as the one who is come in the flesh. This shows a much later stage in the development of Christianity than any we have thus far considered. The coming in the flesh is another side of the teaching of Paul in the Epistle to the Romans that Jesus Christ was born of the seed of David according to the flesh, and that God sent His Son in the likeness of sinful flesh.[2] Here the activity of the Messiah is emphasized. "He is come in flesh." This coming is a more distinct implication of the pre-existence of the Messiah, and it goes back upon the teaching of the introduction to the Epistle that he who was with God as the eternal life and Word was manifested in

[1] See 1 Cor. xv. 13–16. p. 112. [2] Rom. i. 3; viii. 3. See pp. 144, 158.

such a way that his disciples saw him, heard him, and handled him. The coming in flesh is similar therefore to the "manifested in the flesh" of the credal hymn of the first Epistle to Timothy.[1] That which was one of the articles of the creed there is the chief article here, the one which tests the reality of Christian experience and Christian life.

THE SAVIOUR OF THE WORLD.

§ 87. *God so loved the world that He sent His only begotten Son into the world to be the Saviour of the world and the propitiation for our sins. He gave eternal life in His Son. Jesus came by water and by blood. These and the Spirit of truth agree in their testimony that he is the Son of God. Christians know that the Son of God is come. They believe that he is the Messiah, they gain the victory over the world by their faith that he is the Son of God. Their love will be perfected in boldness in the day of judgment.*

The love of God is one of the great themes of this Epistle. It was manifested in the bestowal of sonship to men. It was also witnessed by His gift of His Son to the world.

Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man hath beheld God at any time: if we love one another, God abideth in us, and his love is perfected in us: hereby know

[1] 1 Tim. iii. 16. See p. 230.

we that we abide in him, and he in us, because he hath given us of his Spirit. And we have beheld and bear witness that the Father hath sent the Son *to be* the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God. And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him. Herein is love made perfect with us, that we may have boldness in the day of judgment; because as he is, even so are we in this world. (iv. 7–17.)

God is conceived by the writer of this Epistle as so loving that love is of the divine essential being. God is Love. Love is therefore the source of the mission of the Son of God. God's love sent him into the world in order to impart life to the world and in order that Christians might live through him. The Son of God did not first become the Son of God when he came in the flesh; as we have already seen, he was the Son of God when he was with God in his eternal pre-existent life.[1] That sonship was therefore unique. We are not surprised therefore that a term of uniqueness is ascribed to it. Here for the first time the Messiah is named "the only begotten Son." This term as applied to the pre-existent Messiah is characteristically Johannine.[2] It is used by no other writer.

The pre-existent Son of God was the only begotten Son. No other pre-existent being was in this relation of sonship; to no other being was God in this relation of Fatherhood. The phrase in itself might seem to imply that at a certain time in the beginning before all other creatures the Son of God was born, and that therefore there was a time when he was not existent. But if there

[1] See p. 463.

[2] It is used here and John iii. 16, 18; *μονογενὴς θεός* (*υἱός*?), John i. 18; *μονογενοῦς*, John i. 14. See pp. 508, 509, 514, 515.

is evidence elsewhere that the Son of God was eternal Life, and was not only with God from the beginning, but was himself Life, and equally with God the fountain of all being, the term "only begotten" would imply a peculiar, a unique relation of eternal sonship. God sent His only begotten Son into the world as the gift of His love to the world. The purpose of this sending is stated in three different terms: (1) "that we might live through Him"; (2) "to be the propitiation for our sins"; (3) "to be the Saviour of the world." We have already studied the manifestation of the Son of God as himself the eternal Life.[1] The coming of eternal life into the world imparts eternal life to those in the world who are taken into fellowship with the Messiah. The Messiah as the propitiation for sin we have also studied.[2] The propitiation was there connected with the Messiah's activity in heaven as the Paraclete of the world. Here the propitiation for sin is represented as the purpose of God in sending the Messiah into the world. Therefore the propitiation made by the Messianic Paraclete is in accordance with the original purpose of God. The special statement of this passage is that God sent him to be the Saviour of the world. We have seen in the Pastoral epistles that God is our Saviour.[3] In the Gospel of John the Samaritans recognize Jesus as the Saviour of the world.[4] This is doubtless the conception of the same writer as the author of this Epistle. The phrase is confined to these two passages. Jesus as the Saviour is, however, used not infrequently in the New Testament.[5] The Saviour of the world here has the same

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[1] See p. 466.
[2] See p. 473.
[3] See p. 226.
[4] iv. 42.
[5] Acts v. 31; xiii. 23; Eph. v. 23; Phil. iii. 20; 2 Tim. i. 10; Titus i. 4; ii. 13; iii. 6; 2 Peter i. 1, 11; ii. 20; iii. 2, 18.

universal reference as his propitiation for the whole world in a previous chapter.[1] It is impossible to limit such a generic universalism to a select number of believers. It implies the world as an organic whole.

God abides in those who confess that Jesus is the Son of God, and they in God. Love is the essential principle of this abiding, and it is perfected in the Christian, so that when the Day of the judgment[2] comes, he will have boldness. The Day of the judgment is the same as the day of the Advent of the Messiah as the judge, which is now familiar.

This is he that came by water and blood, *even* Jesus Christ; not with the water only, but with the water and with the blood. And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness,[3] the Spirit, and the water, and the blood: and the three agree in one. If we receive the witness of men, the witness of God is greater: for the witness of God is this, that he hath borne witness concerning his Son. He that believeth on the Son of God hath the witness in him: he that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning his Son. And the witness is this, that God gave unto us eternal life, and this life is in his Son. He that hath the Son hath the[4] life; he that hath not the Son of God hath not the life.

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[1] See p. 475.

[2] *ἡ ἡμέρα τῆς κρίσεως* is used only here. But the more compact phrase *ἡμέρα κρίσεως*, day of judgment, is used Matthew x. 15; xi. 22, 24; xii. 36; 2 Peter ii. 9; iii. 7. The Day in other phrases is used Matthew vii. 22; Luke vi. 23; x. 12; John vi. 39, 40, 44, 54; Rom. ii. 5; 1 Peter ii. 12; Rev. vi. 17, etc. See Vincent, *l. c.*, p. 360.

[3] It is no longer important in a volume like this to discuss the spurious words, "in heaven, the Father, the Word, and the Holy Spirit: and these three are one. And there are three that bear witness in earth," because they are rejected by all critics and are not in the Revised Version.

[4] The definite article is important because it indicates that the life here spoken of is the eternal life given unto us by God in His Son; and it does not imply that those who have not received it are altogether destitute of religious life and deprived of every hope of salvation.

These things have I written unto you, that ye may know that ye have eternal life, *even* unto you that believe on the name of the Son of God. (1 John v. 6–13.)

The Messiah came by water and blood and the Spirit. These three agree in their testimony. There is some difference of opinion as to the reference of these terms. Many think of the water and the blood that flowed forth from the side of the crucified.[1] It is possible this event was in the mind of the writer. If so, it was only as a suggestion of vastly more important facts. It is most natural to think of the water of baptism, the blood of the cross, and the gift of the Holy Spirit. The water of the baptism of Jesus which attested him as the Son of God, the blood of the cross which attested him as the Lamb of God, the descent of the Holy Spirit that attested him as the enthroned Messiah,—these three facts and events present concurrent testimony of the greatest value. These three also attest to the individual Christian that Jesus is the Messiah, for the Christian receives the water of baptism, the blood of the Lord's supper, and the anointing of the divine Spirit, all concurring witnesses that he is a child of God and that Jesus is his Saviour. The gift of the Son of God is a gift of eternal life that imparts eternal life to those who receive it. This life is the life of love in the Messiah. It is an eternal life in fellowship with God. Those who have not received this life from God do not possess the Messianic salvation. If they enjoy religious life and salvation in any of their preparatory stages it is requisite that they should advance to the knowledge of Jesus and the confession of him as the Messiah in order that they may gain the eternal life from God.[2]

[1] John xix. 34.

[2] There are those who think that this passage excludes from eternal salvation

The Epistle closes with an affirmation similar to that with which it opened:

> We know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life. (1 John v. 20.)

THE SON OF THE FATHER.

§ 88. *Jesus Christ is the Son of the Father. He is coming in the flesh.*

The second Epistle of John is so limited in extent that we may consider its conception of the Messiah in one section. There is nothing on our subject in the third Epistle. The salutation of the second Epistle gives us a new term: "Jesus Christ, the Son of the Father."[1] This phrase is unique in the New Testament. Jesus has often been presented as the Son of God, and the reciprocal relation of God as Father and Jesus as His Son, is characteristic of the Johannine theology; but this phrase seems to mean something more, especially in view of "God the Father" of the previous context, instead of "God our Father," the usual phrase of the salutations. Both of these terms seem to indicate a stage of reflec-

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all who have not this life from God. Sucl. persons do not understand the writer. He does not exclude from salvation the heroes of faith in the Old Testament who did not know Christ and confess him and receive the eternal life in him, for the time had not yet come for the manifestation of the Messiah. No more then are the pious heathen excluded who fear God in the form of the religion they profess, but have no knowledge of the Messiah. No more does it exclude those in any age who have not been brought to a knowledge of him and who have not rejected him. None of these have yet received the life of the Messiah, the eternal life from God—but they may nevertheless be in a process of salvation which will eventuate in their receiving the eternal life in the Messiah, if not in this life, in the Middle State between death and the day of judgment. See p. 35; also *The Messiah of the Gospels*, pp. 265, 266.

[1] 2 John 3.

tion in which Father and Son had become stereotyped terms for God and the Messiah. God is the Father and Jesus Christ is the Son. So in the subsequent context, "He that abideth in the Teaching the same hath both the Father and the Son."[1]

The Son of the Father implies a unique relationship between the Father and the Son. The basis for the conception is doubtless to be found in the words of Jesus, where he called God his own Father, making himself equal with God,[2] and it is parallel with the "only begotten Son" of the first Epistle.[3]

This Epistle has a similar reference to the deceivers and the antichrists that we have found in the first Epistle:

> For many deceivers are gone forth into the world, *even* they that confess not that Jesus Christ cometh in the flesh. (2 John 7.)

In the previous Epistle the antichrists denied that Jesus was the Messiah and the Son,[4] or that "Jesus Christ is come in the flesh."[5] The reference in these passages was to the coming of the first advent. Here the coming in the flesh is not in the past, and therefore does not refer to the first advent, but the Son is coming in the present, is impending and is about to come. It refers, therefore, to the second Advent, which this writer regards as at hand. He doubtless was thinking, as in the first Epistle, that he was living in the last hour before the Advent.[6] The presence of these antichristian deceivers was a sufficient evidence of this. The writer looks for a second coming in flesh over against a first coming in flesh. By coming in the flesh he doubtless means a coming of the Messiah in a visible and tangible body, as at the first advent.

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[1] Ver. 9. [2] John v. 17 *seq.* See *The Messiah of the Gospels*, p. 273.
[3] See p. 488. [4] 1 John ii. 22. See p. 478.
[5] 1 John iv. 2. See p. 487. [6] 1 John ii. 18. See p. 479.

CHAPTER XVII.

THE MESSIAH OF THE PROLOGUE OF THE GOSPEL OF JOHN.

THE Gospel of John presents not only the discourses of Jesus, which we have studied in order to determine the Messianic idea of Jesus himself,[1] but also expansions and explanations of these discourses and of the facts of the life of Jesus by the evangelist. Many of these we have noted in our study of the Messiah of the Gospel of John.[2] They need no further exposition here. There are, however, passages which are of so great importance that they demand separate treatment. These are: (1) The Prologue, i. 1–18; (2) the comment upon the words of Jesus to Nicodemus, iii. 16–21; and (3) the comment on the words of the Baptist, iii. 31–36.

THE INCARNATE WORD.

§ 89. *Jesus is the Word. He was in the beginning with God and was God. He was creator of all things, the Light and the Life. He came into the world, but the world knew him not, and to his own people and they received him not. He became flesh and tabernacled among men, and the disciples saw his Glory and received of his fulness of grace and fidelity. He was the only begotten*

[1] See *The Messiah of the Gospels*, pp. 261 *seq.*

[2] See *The Messiah of the Gospels*, pp. 260, 269, 282, 286.

who returned into the bosom of the Father. He declared the Father. Those who received him were born of God and became children of God.

The Prologue may be separated from the Gospel as easily as chapter xxi., which is commonly regarded by critics as a later addition. The removal of the Prologue lets the Gospel of John begin with the ministry of John the Baptist just as the synoptic Gospels. The Prologue has features which distinguish it from the Gospel. Its Christology is different.[1] The Messiah of the Gospel is the Son of man from heaven, the Father's own Son. The Messiah of the Prologue is the divine Word, the incarnate Word. That which is most characteristic of the Prologue is not found in the Gospel, and there are no references to it, direct or indirect. The writer of the Gospel seems unconscious of this unique Christology. The Prologue has a style which is peculiarly its own. It has the parallelism of Hebrew and Aramaic Poetry. It has a rhythm which resembles the short trimeter movement of that Poetry. Its style is more like the credal hymn of the first Epistle to Timothy[2] than any other passage of the New Testament. It also resembles in parallelism and rhythm the Wisdom of Solomon, of the Apocryphal literature. It is evidently a piece of Christian wisdom, and in this respect resembles the Epistle to the Hebrews. It was either a Christian hymn in praise

[1] Harnack (*Zeitschrift für Theologie und Kirche*, ii., s. 194 ff.) says: "Der Prolog des Evangelium ist nicht der Schlüssel zum Verständniss des Evangeliums, sondern er bereitet die hellenischen Leser auf dieses vor. Er knüpft an eine ihnen bekannte Grösse, den Logos, an, bearbeitet ihn und gestaltet ihn um—falsche Christologieen implicite bekämpfend,—um ihm Jesus Christus, den *μονογενὴς θεός* zu substituiren, resp. ihn als diesen Jesus Christus zu enthüllen. Von dem Momente an, wo dies geschehen ist, ist der Logosbegriffe fallen gelassen." See also his *Dogmengeschichte*, 3te Aufl., i. s. 93 *seq.*

[2] See p. 229.

of Christ as the Logos, or a saying of Christian wisdom respecting Christ as the Logos, which was prefixed to the Gospel, probably by the author of the first Epistle of John. For if on the one side the Gospel seems unconscious of its own Prologue, the first Epistle of John is very different. Either the Prologue depends upon the Epistle or the Epistle on the Prologue. Most interpreters think that the latter is the case. It might well be therefore that the author of the Epistle prefixed this hymn or saying of Christian wisdom to the Gospel whether he was the author of the piece itself or not. The conception of the Messiah as the Logos is a development of the doctrine of his mediatorial work which we have seen unfolding in the later Paulinism and the Epistle to the Hebrews. We have noted the influence of the Wisdom of Solomon upon the Epistle to the Colossians,[1] and of Philo upon the Epistle to the Hebrews.[2] We ought not to be surprised therefore to find a like influence from the Alexandrian Jewish theology upon the author of the Prologue of the first Gospel. The use of the term Logos in this mediatorial relation is certainly a characteristic of the doctrine of Philo. There is no such use of the word in the Old Testament. Nowhere in the Old Testament is the Word of God used with reference to the Messiah.[3] We cannot find a basis for it in the use of the Memra in Palestinian Jewish theology. The motive in that theology was such an awe of the transcendence of God that it was deemed necessary to interpose between Him and the creature additional modes of manifestation to those afforded in

[1] See p. 215. [2] See p. 243.

[3] See Weizsäcker, *Apost. Zeitalter*, s. 551. It seems to me that it is an abuse of the Old Testament to find a basis for the doctrine of the Logos either in the creative speech or the prophetic word of God. There is no conception of mediation in any of the passages.

the theophanies of the Old Testament, especially in the earlier passages of the prophetic history, where there seemed to be a grossness of representation.[1] Doubtless that motive was at work in the Palestinian Jewish theology of the New Testament times: but it was a motive that led in a direction opposite to the Alexandrian Theology. The Palestinian Theology interposed additional mediatorial manifestations in order that the God of the Old Testament might become more transcendent. The Alexandrian Theology interposed a comprehensive mediatorial Logos in order to increase and enhance God's revelation of Himself to His creatures.

Although the terminology of the Logos was in a measure supplied by the Alexandrian Jewish theology, the use of the term in the Christian Wisdom of the Prologue is original and entirely independent. It resulted from an internal development in Christianity itself. I cannot go so far as Harnack, who says, "That which is common with Philo is little more than the name Logos."[2] For Philo is the first one, and, so far as we know, the only one, prior to the composition of the Prologue, who had the same conception of the Logos, as the Prologue, apart from the Incarnation of the Logos which is unique to the Prologue. Philo's

[1] Siegfried well says, *Philo von Alexandria*, s. 281: "Auch die Beseitigung der Anthropomorphismen, der Gottes unwürdigen Ausdrucksweisen der Schrift und ähnlicher Dinge, der wir bei Onkelos begegnen, ist nicht auf etwaige alexandrinische Einflüsse zurückzuführen. Das Gefül für das Bedenkliche solcher Wendungen war selbstständig auch auf palästinischem Boden entstanden und spätere Correcturen des masorethischen Textes geben davon Zeugniss. Daran knüpfte Onkelos an, wenn er überall, wo das göttliche Wesen in menschliches Tun oder Leiden verwickelt zu werden drohte, Ausdrücke wie, שכינתא מיכמרא יקרא oder die Präposition קדם vor dem Gottesnamen einschiebt, und wir haben deshalb keine Veranlassung etwa vereinzelt das "מימרא דיי herauszugreifen und mit dem philonischen Logos in Verbindung zu bringen."

[2] See Harnack, *Lehrbuch der Dogmengeschichte*, i., s. 66. See also Steven's *Johannine Theology*, p. 86.

conception of the Word is a much higher one than was ever attained in the Palestinian Jewish theology. The Logos seems to sum up in himself all the mediatorial activity of God, both of the Old Testament representation and of Greek philosophy, and so to comprehend the theophanies of the Angel of God, the Angel of the Face, or the Face itself, the Glory connected with the cherubic throne and apart from it; and also the Wisdom of the Book of Proverbs and the divine Spirit of Prophecy. It summed them up and yet never went beyond the conception of theophany, or mediatorial manifestation of God Himself.[1] It seems to me, therefore, that the conception of the Logos of Philo did influence the author of the Prologue either directly or indirectly.

The development of Paulinism has been forward and backward from he Christophany of the second Adam from heaven, which was granted him on the way to Damascus. The development of the doctrine of John

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[1] Siegfried, *Philo von Alexandria*, s. 223, says: "Der philonische Logos ist ein Thesaurus alles dessen, was über פנים, מלאך יי׳, חכמה, מאמר, שם im A. T. und palästinischen Judenthum, über *σοφία* im Alexandrinismus und über den *λόγος* bei den Griechen philosophirt worden war."

Drummond, *Philo Judæus*, ii. 273, gives the following summary of the Logos of Philo: "From first to last the Logos is the Thought of God, dwelling subjectively in the infinite Mind, planted out and made objective in the universe. The cosmos is a tissue of rational force, which images the beauty, the power, the goodness of its primeval fountain. The reason of man is this same rational force entering into consciousness, and held by each in proportion to the truth and variety of his thoughts; and to follow it is the law of righteous living. Each form which we can differentiate as a distinct species, each rule of conduct which we can treat as an injunction of reason, is itself a Logos, one of those innumerable thoughts or laws into which the universal Thought may, through self-reflection, be resolved. Thus, wherever we turn, these Words, which are really Works, of God confront us, and lift our minds to that uniting and cosmic Thought which, though comprehending them, is itself dependent, and tells us of that impenetrable Being from whose inexhaustible fulness it comes, of whose perfections it is the shadow, and whose splendours, too dazzling for all but the purified intuitions of the highest souls, it at once suggests and veils."

is from the centre of the manifestation of the Messiah in the flesh. The pre-existence as well as the post-existence are all explained from the point of view of the incarnation. The drift of Paulinism is chiefly forward towards the resurrection and the Parousia. The essential doctrine to Paul was the Resurrection. The drift of the doctrine of John is chiefly backward into the pre-existent life of the Messiah as the explanation of the incarnate life. The essential doctrine to John was the incarnation. Paul saw Christ as man lifting humanity to heaven and to God. John saw Christ as God bringing heaven and God to mankind.[1]

The terms which were used in the first Epistle of John for the pre-existent Mediator were Son and Life and Word. These reappear in the Prologue. The term Light is added, and they are all clothed with new features.

I shall arrange the Prologue in the parallelism of the trimeter poetry of Hebrew wisdom, and in the three parts in which it was originally composed. It will be

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[1] I call attention to a valuable statement of Holtzmann, without endorsing it in all respects : " Johannes repräsentirt einen Versuch, das Räthsel, vor welches sich das erste christl. Zeitalter gestellt sah, von der entgegengesetzten Seite aus zu lösen, als Paulus gethan hatte. Dieser hatte das von der palästinisch-jüdischen Gelehrsamkeit aufgestellte Gedankenbild eines *δεύτερος ἄνθρωπος* (i Kor 15 : 47) herbeigezogen, um die Erscheinung Jesu als den Abschluss der menschlichen Geschichte, als erreichtes und verwirklichtes Ideal der Menschheit darzustellen. Johannes hällt sich an das von der alexandrinischen Judenschaft gepflegte Gedankenbild eines *δεύτερος θεός* (Philo bei Euseb. *Praep.* ev. 7, 13), um demselben eine populäre Wendung zu geben und in einer menschlichen Erscheinung den Ort zu finden, an welchem Gott selbst in die Geschichte der Menschheit eintritt in einem Menschen, der sprechen kann : Ich und der Vater sind eins (10 : 30). Paulus vertritt die dem griech. Denken näher liegende Apotheose, der 4 Evglst. die den orientalischen Religionssystemen angehörige Incarnation. Das Eigenthümliche und Einzige der Person Jesu besteht bei ihm nicht mehr darin, dass er der Messias der Juden, auch nicht mehr darin, dass er das Urbild der Menschheit ist, sondern darin, dass er geradezu die Gottheit auf Erden im Fleisch darstellt." *Hand-Commentar*, vol. iv., s. 36.

necessary to eliminate several editorial explanations as well as the seam which welded it to the original Gospel.

I.

In the beginning was the Word,
And the Word was with God,
And the Word was God.
The same was in the beginning with God.

All things were made by him;
And without him was not anything made.
That which hath been made [1] was life in him;

And the Life was the light of men.
And the Light shineth in the darkness;
And the darkness apprehended it not. (John i. 1–5.)

The first strophe contains three sections; the first, of four lines, presenting the pre-existent Word; the second, of three lines, the creative Life; the third, of three lines, the victorious Light. The Word is the personal Word, the same that we have seen in the first Epistle of John as the Word of Life.[2] Three things are said of the Word. (*a*) He was in the beginning. In the first Epistle of John he was from the beginning.[3] This does not imply that there was a beginning when the Word began to exist; but that in the beginning he was existing. This is as much as to say that he was contemporary with the beginning. It may be compared with "the firstborn of all creation" [4] of the Epistle to the Colossians, and "the First" of the apocalypse of the Epistles.[5]

[1] So Westcott and Hort in accordance with the weight of external evidence. But R. V. after Tischendorf, De Wette, Meyer, and most critics, because of the apparent hardness and difficulty of this construction, read "was not anything made that was made." The rhythm and parallelism are on the side of the external evidence.

[2] See p. 463.

[3] 1 John i. 1.

[4] Col. i. 15. See p. 213.

[5] Rev. i. 17. See p. 443.

(*b*) He was with God. This does not merely imply that he was with God in the sense in which a ministering angel might be with God; but the preposition is pregnant with the meaning of intimacy and communion.[1]

(*c*) He was God. This is the highest of the three statements. The first in pre-existence, the nearest in intimacy with God lead to the climax, "is God." It should be noted that this predicate presupposes the previous predicates as bases on which it advances to the highest stage. It cannot state anything inconsistent with their statement. It cannot do away with the personal distinction between God and the Logos in the second line. Furthermore, the Greek distinguishes by using *ὁ θεός* in the second line, and *θεός* without the article in the third. The Logos is *θεός*, but he is not *ὁ θεός*. What, then, is involved in these terms and in the difference between them? We cannot think of Polytheism and suppose that the Logos is a second God to the first and supreme God. The Old Testament training, no less than the teachings of Christ, would have made such a conception impossible. Are we then to think of a mediatorial person, who is called God, as the one most intimate with God, and the one through whom He makes Himself known to men, a secondary God, a God in a derivative sense? We might be led to such a conclusion by the use of אלהים for angels and exalted persons, and especially for the Messianic king in the Old Testament.[2] We might think of a usage of the Epistle to

[1] "The preposition *πρός*, which, with the accusative case, denotes motion towards, or direction, is also often used in the New Testament in the sense of *with;* and that not merely as *being near* or *beside*, but as a living union and communion; implying the active notion of intercourse." Vincent, *Word Studies*, ii., p. 34. Plummer thinks we might render "face to face with God," or "at home with God," *St. John, Cambridge Greek Testament for Schools*, p. 64.

[2] See *Messianic Prophecy*, p. 141.

the Hebrews which is interpreted in this way by some scholars.[1] But the angels and exalted beings of the Old Testament have no such divine predicates as those given to the Logos in the previous two lines. The Epistle to the Hebrews directly applies to the Messiah, passages from the Old Testament referring distinctly to Yahweh.

There is certainly a remarkable resemblance between the language of the Prologue here and the language of Philo. Philo distinguishes the Logos as *θεός*, and yet distinguishes him from *ὁ θεός*. He also distinguishes the Logos as *δεύτερος θεός*.[2] The difference between

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[1] See p. 245.

[2] Drummond, *Philo Judæus*, ii., p. 196, says: Philo "commenting on the words addressed to Jacob, 'I am the God who appeared to thee in the place of God.' Gen. xxxi. 13, *ὁ θεός . . . . ἐν τόπῳ θεοῦ* he asks, 'Are there really two Gods? For it is said, "I am the God who appeared to thee," not in my place, but "in the place of God," as of another. The solution is the following: The true God is one, but those improperly so called are several. Wherefore the sacred Word has indicated the true God in the present passage by the article, saying, *ὁ θεός*, but the one improperly so named without the article, *ἐν τόπῳ*, not *τοῦ θεοῦ*, but simply *θεοῦ*. The latter is the eldest Logos. This usage is adopted in order to benefit him who cannot yet see the true God; for as those who are unable to see the sun itself look upon the reflected ray as the sun, so they mentally perceive the image of God, his Logos, as himself.' *Somn.*, i., 39 and 41."

Drummond also says: "The Logos, the cosmic principle in the material universe, was really divine, being the rational energy, the formative Thought of God; and consequently it was not by a mere figure of speech that it was spoken of as God. Yet since it represented only the immanence and not the transcendence of God, since it was an expression of the eternal Cause and not that Cause itself, it was necessary to distinguish it from the supreme and infinite Being; and as the latter was called, in opposition to polytheistic and pantheistic schemes, the First God, the Logos, the highest next to the Supreme, might be termed the second. This appellation is actually used, but only once, and that in a fragment preserved by Eusebius from the 'Questions and Answers.' Philo asks: 'Why, as though speaking of another God, does he say, "I made man in the image of God," but not in his own image? The answer is, that nothing mortal could be made like the Supreme Father of all, but only like the second God (*τὸν δεύτερον θεόν*) the Logos. For the rational impress in the soul of man must

Philo and the Prologue is, that Philo does not use the Logos as a distinct personal medium, but only as a theophanic mediator. The Prologue attaching the conception of the Logos to the Messiah, makes the Logos personal, and so, for the first time, conceives of a personal θεός, who is a different person from ὁ θεός, and these two persons are in intimate communion as Father and Son from the beginning, before all things.

These words of the Prologue lie at the basis of the speculative constructions of the doctrine of the Trinity and of the divinity of Christ in the creeds and the systems of doctrine of the Church. But in fact they do not state what the difference is between ὁ θεός and θεός and in what the unity consists. We must not forget that the Logos is the subject of the three predicates we have been considering. The Logos or Word must be conceived as the Mediator through whom God speaks to the creature. This speaking may be to the ear or to the eye; or to the inner nature of man, his reason, his conscience, his religious feeling. It may be in manifold forms and processes. But behind them all is the personal Word who mediates for Him who is distinguished from himself as "the God." This use of the Word in order to mediate the speaking of God to the creature is a parallel conception to "the image of the invisible God," of the epistle to the Colossians,[1] and "the effulgence of His glory" and "the very image of His substance," of the Epistle to the Hebrews.[2]

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be stamped by divine Reason, and cannot have as its archetype God, who is above reason' (*Fragments*, ii. 625, answering to *Qu.* in Gen. ii. 62). Here the application of the term 'God' to the Logos is rendered necessary by Philo's interpretation of the passage on which he is commenting. According to his own conception, as expressed in the words before us, the Logos is simply the archetype of the rational principle in man, and this archetype, as we have seen, is the immanent Thought of the universe." *l. c.*, ii. 197.

[1] Col. i. 15. See p. 214. [2] Heb. i. 3. See p. 246.

A fourth line sums up the previous predicates in the statement that that very one who was in the beginning and who was in such intimacy with God, was in that communion in the beginning. There was not a time when he began to enjoy this intimacy with God. The intimacy began with his existence. It existed when time began, it was before all time, it was everlasting. The fourth line is also a transition to the second section, for he, who was in the intimate union with God in the beginning prior to creation, must himself have taken part in the creation. Accordingly the next three lines represent the Logos as creator.

He was not the creator as he was not "the God," but he was God and was also creator. He was creator as the mediator of creation. All things came into being through him. Nothing came into existence apart from him or without his agency. And this was because he was the Life. Whatever came into existence had its life, the ground of its being in him. The Messiah as the Life has been studied in connection with the first Epistle of John.[1] There he was the Life, the eternal Life as the ever living one. Here he is the Life as the source of life to the creature. We are reminded of similar statements of the cognate epistles: "All things have been created through him, and unto him; and he is before all things, and in him all things consist," of the Epistle to the Colossians;[2] and "through whom" God "made the ages" and who "upholds all things by the word of his power," of the Epistle to the Hebrews.[3]

In the third section, the Life passes over into the Light. The Light is conceived as shining especially for men. It is the Light of Life. The Life manifests itself in

[1] See p. 466.

[2] Colossians i. 16, 17. See p. 214.

[3] Heb. i. 2, 3. See pp. 246 *seq.*

Light, in enlightening men. But there was an original darkness. Into this original darkness came the personal Light. The Darkness strove against the Light, strove to grasp it, to take possession of it, to overwhelm it, to conquer it. But the Light prevailed and continued to shine in the darkness of the world. This reminds us of the conflict between light and darkness of the first Epistle of John. There "God is light and in him is no darkness at all." Those who have fellowship with Him walk in the light, they cannot walk in the darkness.[1] Here the Logos is the Light. So also in the Gospel itself, Jesus is the Light of the world.[2]

II.

He was the true Light,[3]
Which lighteth every man,
Coming into the world.[4]

He was in the world,
And the world was made by him,
And the world knew him not.
He came unto his own (inheritance),[5]
And his own (people) received him not.

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[1] i. 5–7. [2] See *The Messiah of the Gospels*, p. 282.

[3] Wendt, *Lehre Jesu*, i., s. 259, is correct in thinking that the reference to John in verses 6–8 is from another hand. It was probably the original beginning of the Gospel of John when the Prologue was prefixed. And it was quite reasonable to combine John's testimony to the Light with the statement in the Prologue as to the Light.

[4] The "coming into the world" may be attached to the Light, or to every man. Scholars are divided. Inasmuch as the stress of the Prologue is upon the Incarnation of the Logos and the advent of the Light to the world, it is better to think of the former.

[5] There is an antithesis between τὰ ἴδια and οἱ ἴδιοι. τὰ ἴδια are his own things, his own possessions, whether we think of a creator coming to his creatures, or of the Messiah coming to take possession of his own inheritance. οἱ ἴδιοι are persons, not things. Those persons who were in the land to which he came were his own people, whether we think of the people of God of the Old Testament from the point of view of the divine Word, or of the people of the Messiah whose Messiah he was by divine appointment.

But as many as received him,
He gave them the right
To become children of God,
Those who believe on his name:[1]
Who not of blood, nor of the will of flesh,[2]
But of God were born. (John i. 9–13.)

The Logos, who is the Life and the Light, is the true, the veritable light. When the Light came into the world it shone upon every man and lighted every man. But not every man received him. The world was made by him, as has been stated in the previous strophe. The world was therefore his own possession. It ought to have received him. But in fact the world knew him not. The creature did not know its creator. The Light shone in the world, but the world as a world did not see the Light. In the midst of the world was a special part assigned by God to the Messiah as his inheritance and a people given to him as the heirs of the promises. He came into his own inheritance. He came to his own people. They did not receive him. The world as such did not know him. The Jewish people as a people did not receive him. But there were those who did receive him, by separating themselves as individuals from the world and from Israel. These were men who became his, not because they were of Jewish blood, or of the flesh of Israel, but because they were born of God, by a

[1] It is quite possible that this line is an explanatory interpolation. The receiving him is a stronger and more comprehensive expression. The same phrase is found in 1 John v. 13, and it is quite possible that the insertion was made by the author of the Epistle. *πιστεύειν εἰς* is characteristic of John. It occurs about 35 times in the Gospel, 3 times in the first Epistle, elsewhere in the New Testament 10 times. See Plummer, *l. c*, p. 70.

[2] The third statement, "will of man," seems to be nothing more than an editorial explanation of "will of the flesh." The antithesis between blood and flesh on the one side and God on the other is not strengthened, but rather weakened by the addition.

heavenly birth, who gained the right, when they received the Messiah, of becoming the children of God. The birth of God and the right to be the children of God remind us of the birth from heaven of the water and the Spirit of the discourse with Nicodemus.[1] There is the same rejection of the birth of the flesh as we find here. But there the Spirit is in antithesis with the flesh, here God is in antithesis. This is a difference of some importance. The Prologue is more in accord with the first Epistle of John where we have the term "begotten of God" used of Christians.[2]

III.

And the Word became flesh,
And tabernacled among us,
And we beheld his Glory,[3]
Glory as of an only begotten from a father,[4]
Full of grace and faithfulness.[5]

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[1] John iii. 5–8. See *The Messiah of the Gospels*, p. 261.

[2] *γεννηθῆναι ἐκ (τοῦ) θεοῦ* apart from this passage of the Prologue is only used in the first Epistle of John, iii. 9; iv. 7; v. 1, 4, 18; comp. ii. 29. So *τέκνα (τοῦ) θεοῦ* of verse 12 characteristic of 1 John iii. 1, 2, 10; v. 2; in the Gospel of John only xi. 52 in a comment of the evangelist. The Epistle avoids the use of *υἱοὶ (τοῦ) θεοῦ* for Christians, whereas Paul uses both *τέκνα (τοῦ) θεοῦ*, Rom. viii. 16, 21; ix. 8; Phil. ii. 15; and *υἱοὶ (τοῦ) θεοῦ*, Rom. viii. 14, 19; ix. 26; Gal. iii. 26

[3] *ἐσκνήωσεν* = tabernacled, implies the conception of the *σκηνή* or Tabernacle of the old covenant. The author evidently thinks of the incarnate Logos as the tabernacle of God among men, as the antitype to the ancient tabernacle and temple. This conception is in accordance with the Glory which is not the glory of honor or renown, but the glory of manifestation, in the Old Testament the theophanic glory, in the New Testament the Christophanic glory. (See *The Messiah of the Gospels*, pp. 51, 101.) It is possible the author is thinking of the transfiguration. But it is more probable that he has in mind the many Christophanies of the evangelistic and apostolic history.

[4] The *μονογενοῦς* and *πατρός* are both anarthrous. They do not definitely refer to the Son and the Father, but are in the indefinite form which is suited to the comparison.

[5] *πλήρης χάριτος καὶ ἀληθείας* is the Greek equivalent of the Hebrew רב חסד ואמת. It is quite true that we should expect *ἔλεος* rather than

For of his fulness we all received,[1]
And grace for grace.
For the Law was given through Moses;
Grace and faithfulness came through Jesus Christ.

No man hath seen God at any time;
The only begotten God (Son)[2]
Who went to be in the bosom of the Father,[3]
He hath declared *him*.[4] (John i. 14, 16–18.)

χάρις, and it may be that the author has substituted χάρις for ἔλεος because of the use he wishes to make of the expression in the subsequent context; but I think that there can be no doubt that ἀλήθεια has the meaning of *faithfulness* here. See Wendt, *Der Gebrauch der Wörter* ἀλήθεια, etc., in *Studien und Kritiken*, 1883, s. 536. See also the word אֱמֶת in the new Hebrew Lexicon of Brown, Driver, and Briggs.

[1] Verse 15, giving the witness of the Baptist, originally belonged to the Preface of the Gospel and not to this Prologue. It was inserted here in the midst of the last strophe of the Prologue, in order to be a seam to closely unite the Prologue to the Gospel. These words are parallel with those given in the synoptists. See *The Messiah of the Gospels*, p. 67. See Wendt, *Lehre Jesu*, i., s. 220 *seq*. It is possible that verse 16 may be an editorial testimony of the author which is added to that of John, in explanation of the phrase "full of grace and faithfulness."

[2] μονογενὴς θεός is favored by a mass of ancient authorities, and is adopted by Westcott and Hort, Harnack, and Plummer. But most modern critics adopt the reading υἱός followed in the R. V. External evidence favors θεός but leaves the matter in some doubt. Internal evidence from the usage of the Gospel and first Epistle of John favors the "only begotten Son." See John i. 14; iii. 16, 18; 1 John iv. 9. But there may be a reference to the θεός of verse 2, and this would favor θεός. See Abbot, *Critical Essays*, pp. 241 *seq*., 272 *seq*., in favor of ὁ μονογενὴς υἱός, and Hort's *Two Dissertations* in favor of μονογενὴς θεός. The reading must be regarded as doubtful.

[3] ὁ ὢν εἰς τὸν κόλπον, is pregnant, a verb of motion is implied by the preposition εἰς, which follows the participle of the abiding state. It therefore refers to the return of the Messiah into the bosom of the Father, where he is and continues to be.

[4] It seems to me probable that the last line originally was a part of the second line before it, and that the three lines were originally in the preceding piece of Christian Wisdom when it was apart.

Θεὸν οὐδεὶς ἑώρακεν πώποτε
Μονογενὴς θεὸς ἐκεῖνος ἐξηγήσατο
Ὁ ὢν εἰς τὸν κόλπον τοῦ πατρός.

This is favored by the similar construction of ver. 9; it gives a better parallel-

In the first part of the Prologue, the pre-existent Logos was presented as God, Life, and Light. In the second part the Light was considered in its relation to the world, the Jews, and the Christians who received him. In the third part the incarnate Logos is presented and the Glory of his declaration of God is described. This part introduces the peculiarly Christian conception of the Logos.[1] In the previous context, the Life had entered into the world through the creative work of the Logos. Everything that was made had its life in him, the source and well-spring of its life. The Light had entered the world, had come to the Jewish people, had been received only by the begotten of God. The entrance into the world of the Life and the Light, now passes over into the more comprehensive Logos. It is the Logos, he who was God, who became flesh. The becoming flesh is something more than a Theophany, the temporary assuming the form of a man for the purpose of revelation. Theophanies in the form of man are well known to the prophetic histories of the Old Testament. It was in accordance with the Philonic conception of the Logos that the Logos was just that theophanic God of the Old Testament, and that therefore he might appear in Christophany as a man. The author of the Prologue does not state that he appeared as a man, or manifested himself as a man, but he became man. The same term is used, in the original Greek, for the Logos becoming flesh, as for the becoming of all things

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ism between the first and second lines; and the climax is more suited to the close of an independent piece of poetry, especially if we refer the last line to the return into the bosom of the Father. The attachment of the prologue to the Gospel made the change of order rhetorically appropriate.

[1] Plummer says: "This is the gulf which separates S. John from Philo. Philo would have assented to what precedes; but from this he would have shrunk" (*l. c.*, p. 71).

which were created through the Logos. The Logos did not merely appear as flesh; but he came into an existence in the world, in flesh. He pre-existed as the Word in the beginning and was God in the beginning; but he came into an existence in time and in the world, in flesh. The term became flesh is much more than became man. He might be conceived as the second Adam, the Son of man, the heavenly man, without a body.[1] He might be conceived as becoming a man and being concealed with God in heaven long before his entrance into the world, as in the Apocalypse of Enoch.[2] He might be conceived as becoming body without becoming the flesh of that body; that is, as tabernacling in a human body without the flesh and blood of that body, and without any of those characteristics which the mortal body of men have. His body might have been like the body of immortality and glory of the Resurrection.[3] But the Logos became flesh. He became incarnate in a body of human flesh and blood. In the previous context flesh and blood are the characteristics of man in antithesis with God. Here the antithesis between God and flesh is transformed into a synthesis of God and flesh; for it is the Logos, who is God, who became flesh. The meaning of the statement may best be understood by bringing into view the previous references to the incarnation. Paul teaches that "God sent forth his Son, born of a woman," [4] "born of the seed of David according to the flesh," [5] in "the likeness of sinful flesh"; [6] and the Epistle to the Philippians represents that he who existed in the form of God took the form of a servant, was made in the likeness of men.[7] According to the credal hymn

[1] σῶμα. [2] See *The Messiah of the Gospels*, p. 27. [3] See p. 118.
[4] Gal. iv. 4. See p. 140. [5] Rom. i. 3. See p. 144.
[6] Rom. viii. 3. See p. 158. [7] Phil. ii. 6, 7. See p. 181.

in the first Epistle to Timothy, "he was manifested in the flesh."[1] The Epistle to the Hebrews teaches that the Messiah partook of flesh and blood;[2] and the first Epistle of John makes it a cardinal point of the Christian confession, "that Jesus Christ is come in the flesh."[3] It is easy to see an advance in these representations of the incarnation. But none of them reach the height of the doctrine of the Prologue. Nowhere else is it taught that the Logos became flesh; nowhere else is it suggested that God became flesh; nowhere else is it taught, except by implication and logical deduction, that Jesus Christ is God and flesh. The incarnate Logos, God in flesh and blood, suggests at once the manifestations of God in the Old Testament, and of Christ in the New Testament. The first suggestion is the abode of God in the ancient tabernacle. Jesus' flesh is the tabernacle of the Logos. God tabernacles in the flesh of Jesus, as he did in the ancient tabernacle and temple. This reminds us of the teaching of the Epistle to the Hebrews that the flesh of the ascended Mediator is the veil of the heavenly tabernacle.[4] We are not surprised, therefore, that the Evangelist in his comment on a word of Jesus should say, "He spake of the temple of his body."[5] The conception of the tabernacle leads to the Glory of the pillar of cloud which filled the tabernacle, and especially the throne-room, the Holy of Holies. This Glory of the manifested God appeared in the Christophanies of the New Testament. This Glory, the writer says, "we beheld." It seems to me that this does not imply an eye-witness of the Christophany any more than the similar statement in the in-

[1] 1 Tim. iii. 16. See p. 230.
[2] Heb. ii. 14. See p. 250.
[3] 1 John iv. 2. See p. 487.
[4] Heb. x. 20. See p. 270.
[5] John ii. 21. See *The Messiah of the Gospels*, p. 261.

troduction to the Epistle.[1] It rather states that such manifestations of the glory of the Logos in Christophanies were well-known facts attested by eye-witnesses, and with regard to which the Christian body could say "we beheld" them. The thought of the Glory of the Christophanies suggests the theophany to Moses, when God revealed to him the riches of His grace and faithfulness in the forgiveness of sins.[2] Just such a display of the Glory of Christ had been made in the wonders of grace and faithfulness which had accompanied his Christophanies. Jesus, the incarnate Logos, was also full of grace and faithfulness. There was a pleroma of these attributes in him. This pleroma of Jesus Christ reminds us of the pleromas of the epistles of the Imprisonment.[3] Out of the pleroma of grace flows supplies of grace in rich diffusion, one grace is added to another in the experience of the Christian community.

The previous context referring to the tabernacle, the Glory, the manifestation of the Grace of God to Moses, and the antithesis to them in the Christophanies of the New Testament, leads the writer to the antithesis between Moses and Christ, in which all is summed up. Moses was the mediator through whom came the Law. Jesus Christ was the Mediator through whom came the grace and the faithfulness of the Gospel of redemption. The "spiral movement" of the Prologue now ascends to its apex.[4] The pre-existent Logos had been with God

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[1] See p. 465. [2] Ex. xxxiv. 6, 7. [3] See pp. 193, 200, 204, 218, 220.

[4] "In this Prologue we notice what may be called a *spiral movement*. An idea comes to the front, like the strand of a rope, retires again, and then reappears later on for development and further definition. Meanwhile another idea, like another strand, comes before us and retires to reappear in like manner. Thus the Logos is presented to us in *v.* 1, is withdrawn, and again presented to us in *v.* 14. The Creation passes next before us in *v.* 3, to reappear in *v.* 10. Then 'the Light' appears in *v.* 4, and withdraws, to return *vv.* 8, 9. Next the re-

in the beginning and from the beginning. The incarnate Logos is not to lose his union and communion with God. He is to return into the bosom of the Father, to be and abide forever in the bosom of the Father. The Prologue opens with the pre-existence, it closes with the post-existence; the Incarnation binds the pre-existence and the post-existence into one everlasting life. The Father now takes the place of the *ὁ θεός* for the first time in the Prologue. What shall we say of the *μονογενής*? One reading gives "only begotten God," the other, "the only begotten Son." The difference in meaning is not material in this connection; for the word "only begotten" implies sonship even if God is the only begotten of the Father; and the Son in the bosom of the Father is God, because the Son is the Logos and the Logos is God. We return to the same interrelation in the godhead with which the Prologue started—only there it was in pre-existence—here it is post-existence. The only begotten is conceived as the only one who declareth the Father. It is in accord with his nature as the Logos, the Word, that he should declare the Father. If he is the only Logos, he is the only one who can declare the Father. No man hath seen God at any time; that is, in such a way as to be able to declare Him. The author is not speaking of the seeing of the theophanic God, but of the seeing of the Father Himself. The author, moving in the lines of Philo, evidently conceives of the Son as the Mediator of all the theophanies of the Old Testament as well as the Christophanies of the New Testament. He ever has been the manifested God which the ancient patriarchs and prophets saw. He only has seen the Father. He only can declare the Father. His decla-

jection of the Logos is introduced in *v.* 5, and reproduced in *vv.* 10, 11." Plummer, *St. John, Cambridge Greek Testament for Schools*, pp. 75, 76.

ration is therefore a declaration by the Logos, of God Himself, in antithesis with the giving of the Law through the human mediator Moses.

THE ONLY BEGOTTEN SON.

§ 90. *God so loved the world that He gave His only begotten Son. He sent him into the world not to judge the world, but that the world should be saved through him. He gave all things into his hands. He came from heaven to bear witness. He speaks the words of God, and men gain everlasting life by faith in him. Those who refuse to believe in him are judged already, and the wrath of God abides on them.*

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. For every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reproved. But he that doeth faithfully cometh to the light, that his works may be made manifest, that they have been wrought in God. (John iii. 16–21.)

This section is evidently a comment upon the words of Jesus. In many respects it reminds us of the first Epistle of John. The gift of the Son of God and his mission to the world were because of the love of God to the world. The Love of God is the original source of redemption. This is the same doctrine as we have studied in the Epistle, where it is said: "God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world, that we

might live through him"; and, "He loved us, and sent his Son *to be* the propitiation for our sins," and "sent the Son *to be* the Saviour of the world."[1] The coming of the only begotten Son is there a sending, here it is also a sending, and in addition a gift of love to the world.

There is the same universality here as there. Those who seek to limit the love of God to the elect, or any other class of men, or to condition it in any way in which it does not condition itself, are guilty of a sin against the love of God, which is of such enormity that nothing but the love of God can cover it. God loves the world. He gives and sends His only begotten Son into the world. The Son comes to be the Saviour of the world. God's love and the Saviour's mission must be regarded as failures unless the salvation of the world is eventually accomplished. This does not imply the eventual salvation of every man, but it does mean the salvation of the world as a whole, as an organized body or mass. God did not send His Son to judge the world, but to save it. The second Advent, as we learn from other passages of Scripture, is to judge the world. Prior to the second Advent the Son of God is the Saviour of the world, and the Love of God carries on the salvation of the world.

Salvation is conditioned on faith. Whosoever believes on the Son of God hath eternal life. Eternal life is salvation. Those who do not believe on the Son are not judged by the Son, they are judged by their own act, they have rejected salvation. The Light comes into the world in the Son of God. Those who do evil hate the light and love darkness. Those who do faithfully[2] come to the light and their faithfulness is manifested. Those

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[1] 1 John iv. 8–16. See p. 488.

[2] ποιεῖν τὴν ἀλήθειαν, iii. 21, is the equal of עשה אמת = do fidelity, do truly, and does not mean "do the truth," comp. Ezek. xviii. 9.

who do not believe in the Son, are men who prefer darkness to the light and evil deeds to faithful deeds. Such are judged already by their own deliberate choice. This reminds us of the statement of the Epistle of John, that "If we say that we have fellowship with him, and walk in the darkness, we lie, and do not faithfully: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."[1] The teaching here, as in other similar passages, does not exclude from salvation those who have never heard of Christ, and who know nothing of the Son of God as manifested in Christ; it excludes from salvation those who reject the Saviour of the world and deliberately prefer the darkness of sin to the light of holiness. There are multitudes of men, women, and children who belong to neither of these classes. They have not rejected the Love of God and they have not believed in Jesus, with regard to whom we can only say, that the doctrine of this passage is, that God loved the world and sent His Son to save the world.[2]

The third passage of the evangelist that we have to consider is his comment upon the words of John the Baptist:

He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to *this*, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He

[1] 1 John i. 6, 7. See p. 471.

[2] It is altogether probable that if they have had no opportunity for decision in this life, they will have it in the Middle State prior to the day of judgment. See pp. 35, 493; also *The Messiah of the Gospels*, pp. 181, 266.

that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him. (John iii. 31–36.)

The Son of God cometh from above, from heaven, and is therefore above all. He beareth witness to what he hath seen and heard in heaven with God. No other can bear such witness. This reminds us of the only begotten declaring the Father in the Prologue. God hath sent him and he speaketh the words of God. God is the Father and He loves the Son and all things are committed to his hand. The Son is made the ruler of all. He has the power and authority over all. He is the test of human salvation. He that believeth on the Son hath everlasting life. He that believeth not, or obeyeth not, according to the varying readings, shall not see life; that is, the eternal life of salvation,—but instead of this, the wrath of God abides upon him. This is in accord with the previous section, where he was under condemnation. Such persons are not those who have had no opportunity to believe, or those who do not believe from simple neglect, but those who in a positive and deliberate way refuse to believe or decline to obey.

CHAPTER XVIII.

THE MESSIAH OF THE APOSTLES.

We have traced the development of the Messianic idea of the apostles from its simplest forms in the discourses of the Book of Acts until we attained the complex and exalted forms of the Prologue of the Gospel of John. We are now prepared for a summary statement of the Messianic idea of the apostles. We might make that statement in the order of the development of the Messianic idea. But this would be simply to condense the material of the previous chapters in the same method. It seems better therefore to present the material in another order and so consider it from another point of view. The order that we shall follow is the order of the life of the Messiah himself, using life in the more extended sense so as to comprehend his pre-existence and his post-existence as well as his existence in this world.

There can be no doubt that the Christology of the apostles, in all of its types, unfolds from the Christophanies of the risen and enthroned Messiah, granted to the chief apostles, Peter and Paul and John. These Christophanies guided Peter to interpret the earthly life of Jesus, enabled Paul to understand the mediatorial reign, led John to know the pre-existent life, and opened the eyes of all to the redemptive and judicial significance of the second Advent. In our study of the Messiah of the Gospels,

the whole Messianic idea was shaped by the earthly life of Jesus. In our study of the Messiah of the apostles the Messianic idea is transformed by the heavenly reign of Jesus. We shall begin with the pre-existence of the Messiah, then study in their order the incarnation, the earthly life, the death on the cross, the descent to Hades, and finally the resurrection, the reign of grace, the second advent, and the kingdom of glory.

I. THE PRE-EXISTENCE OF THE MESSIAH.

The pre-existence of the Messiah seems to be unknown to the Book of Acts, and the epistles of Peter, James, and Jude. The doctrine of the pre-existence is confined to the Pauline and Johannine types of New Testament theology. In the earlier Paulinism the pre-existence of the Messiah appears only in the epistles to the Corinthians, and there in such a form that we cannot be certain that any more than ideal pre-existence is taught. Jesus is regarded as the second Adam, the original image after which man was created;[1] the one Lord through whom all things came into being;[2] the man from heaven with the life-giving spirit;[3] the theophanic angel who led Israel in the journey to the Holy land;[4] he who was rich prior to his self-impoverishment.[5]

In the Epistles of the Imprisonment, the pre-existence of Christ becomes a prominent doctrine. He pre-existed in the form of God,[6] was the image of the invisible God, the first-born prior to all creation, through whom all things were created.[7] In the Epistle to the Hebrews, the pre-existent Son was the radiation of the glory of God and the express image of His essential being, through whom the ages were made.[8] In the apocalypse

[1] See p. 99. [2] p. 98. [3] p. 117. [4] p. 99.
[5] p. 121, [6] p. 189, [7] p. 213, [8] p. 246,

of the Epistles, he is "the First,"[1] the beginning of the creation of God, the Ancient of Days, Yahweh, the everlasting God;[2] and it seems probable that the final editor of the Apocalypse identifies him with the Yahweh of the Old Testament, as the First, the Alpha, and the Beginning.[3]

In the first Epistle of John, the pre-existent Son was the Word of eternal Life with the Father from the beginning.[4] In the second Epistle of John, Jesus Christ is the Son of the Father.[5] In the Prologue of the Gospel of John, the Son was in the beginning with God and was God, the only begotten God. He was the Light, the Life, and the Word. All things were made through him, and he was the Life of all things that came into existence.[6]

II. THE INCARNATION.

There is no clear reference to the incarnation in the Book of Acts or in the epistles of James, Peter, and Jude. This doctrine also belongs to the Pauline and Johannine types of theology. In the earlier Paulinism, the second Adam was a life-giving Spirit from heaven;[7] the Lord Jesus became poor for our sakes;[8] in the fulness of time, God sent His Son; he was born of a woman, as the one seed of Abraham, under the Law,[9] of the seed of David according to the flesh;[10] God sent His Son in the likeness of sinful flesh.[11] Thus in the earlier Paulinism, the first advent of the Messiah was a mission from God.

The Epistle to the Philippians represents that the Messiah himself was active in his entrance into the

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[1] p. 444. [2] p. 439. [3] p. 389. [4] p. 463.
[5] p. 493. [6] pp. 501 *seq.* [7] p. 117. [8] p. 122.
[9] p. 138. [10] p. 144. [11] p. 158.

world, and the mission from God retires into the background. Christ Jesus emptied himself of the form of God, and took the form of a prophetic servant.[1] His advent was a Kenosis. According to the Pastoral epistles, Christ Jesus came into the world to save sinners,[2] he was manifested in flesh.[3] There has been an epiphany of grace,[4] an epiphany of our Saviour Jesus Christ.[5]

The Epistle to the Hebrews represents that the Son of man was made a little lower than the angels and partook of flesh and blood;[6] he was manifested to put away sin.[7]

The first Epistle of John teaches that the pre-existent life of Jesus was manifested, and that what was manifested was seen with the eyes, heard with the ears, and handled with the hands.[8] He was manifested to take away sin and to destroy the works of the devil. The test of the reality of Christian experience is the confession that Jesus is come in the flesh. God so loved the world that He sent His only begotten Son into the world to be the propitiation for our sins—to be the Saviour of the world—that we might live through him.[10] The writer of the epistle says, "We know that the Son of God is come."[11] It is evident that this epistle makes the incarnation the characteristic doctrine of Christianity, and that more than any of the other epistles it lays stress upon the Coming in the flesh.

The Prologue of the Gospel takes the same position. The advent is the Light shining in the darkness,[12] the true Light coming into the world.[13] The climax of the doctrine is reached in the statement, "The Word became flesh, and tabernacled among us, and we beheld his

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[1] p. 181. [2] p. 227. [3] p. 230. [4] p. 234. [5] p. 238.
[6] p. 250. [7] p. 267. [8] p. 463. [9] p. 487.
[10] pp. 488 *seq*. [11] p. 493. [12] p. 501. [13] p. 506.

glory . . . full of grace and faithfulness."[1] The author of the Gospel, in his comment on the words of Jesus, reminds us of similar words of the first Epistle of John, when he says, "God so loved the world, that he gave his only begotten Son. . . . For God sent not the Son into the world to judge the world; but that the world should be saved through him. . . . And this is the judgment, that the light is come into the world."[2] So, in his comment on the words of John the Baptist, "He that cometh from above is above all: . . . He that cometh from heaven is above all. . . . For he whom God hath sent speaketh the words of God."[3]

It is very striking that in all these various references to the incarnation, the kenosis, the manifestation, the epiphany, the sending, and the entrance into the world, there is not a word or a suggestion of the virgin-birth, of the gospel of the Infancy in Matthew and Luke. It is quite evident that the doctrine of the incarnation in the theology of the apostles was constructed without any reference, direct or indirect, to the virgin-birth. The virgin-birth cannot therefore be essential to the doctrine of the incarnation. That cannot be an essential doctrine of the New Testament which seems to be unknown to the apostles and which finds no expression in the theology of Peter, James, Paul, and John.

III. THE LIFE OF JESUS IN THE WORLD.

The apostles have little to say about the life of Jesus in the world prior to the crucifixion.

Peter names him the "Holy and Righteous One."[4] Jesus of Nazareth.[5] The assembled Christians call him the "holy Servant Jesus."[6] The first Epistle of Peter represents Christ as "a lamb without blemish and with-

[1] p. 508. [2] pp. 515 *seq.* [3] p. 517. [4] p. 31. [5] p. 33. [6] p. 36.

out spot."[1] He "did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, threatened not."[2] He suffered just for unjust.[3]

Paul in the 2d Epistle to the Corinthians represents that Jesus was in poverty,[4] that he knew no sin; and speaks of "the meekness and gentleness of Christ."[5] In the Epistle to the Galatians, he emphasizes the fact that the Son of God loved him and gave himself up for him.[6] The Epistle to the Philippians represents that the Messiah humbled himself, becoming obedient unto death.[7] The first Epistle to Timothy refers to the good confession he witnessed before Pilate.[8]

The Epistle to the Hebrews emphasizes the suffering of the Messiah. God made him "perfect through sufferings." "It behoved him in all things to be made like unto his brethren." "He himself suffered being tempted."[9] He "hath been in all points tempted like as we are, yet without sin."[10] In the days of the flesh "having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered."[11] He was "holy, guileless, undefiled, separated from sinners, . . . perfected for evermore."[12]

The Apocalypse refers to Jesus as the faithful[13] and true witness,[14] the root and offspring of David.[15]

The Epistle of John speaks of the walk of Jesus Christ as an example for Christians,[16] represents that he came by water and by blood,[17] and names him Jesus Christ the righteous.[18] The Prologue of the Gospel of John states

[1] p. 48. [2] p. 54. [3] p. 56. [4] p. 121. [5] p. 122.
[6] p. 133. [7] p. 183. [8] p. 233. [9] p. 249. [10] p. 255.
[11] p. 257. [12] p. 259. [13] p. 392. [14] p. 446.
[15] pp. 394, 460. [16] p. 475. [17] p. 491. [18] p. 469.

that he came into the world and the world knew him not. He came to his own people and they received him not. The disciples saw his glory and received of his fulness of grace and fidelity. He declared the Father. He came from heaven to be a witness. He spake the words of God.[1]

It is evident, therefore, that the historical events of the life of Christ on earth are of small importance in the doctrine of the apostles. The sinlessness, self-sacrifice, and righteousness of the Redeemer; in other words, his holy character, is what is emphasized.

IV. THE DEATH OF CHRIST.

The death of Christ in the first Epistle of Peter, is the death of a lamb without blemish and without spot, a sacrificial victim whose blood is so precious as to be the redemptive price of men. The blood of this lamb is, according to the previous context, the blood of a covenant sacrifice, which is sprinkled upon those who take part in the covenant.[2] This is the same conception of the use of the blood that we have seen at the institution of the Lord's supper, the perpetual sacrificial meal of the new covenant.[3] The epistle also represents that the Messiah himself bare our sins in his body upon the tree,[4] and that by his stripes we were healed.[5] Christ "suffered for sins once."[6] Here Peter thinks of an interposition in the suffering and dying of the Messiah for the people. The death of interposition is a different conception from his death as a sacrificial victim of the sacrifice of the covenant, and should be carefully distinguished from it.

Paul, in his discourse to the elders of Ephesus, taught

[1] pp. 506 *seq.* [2] p. 48. [3] *The Messiah of the Gospels*, p. 120.
[4] p. 54. [5] p. 55. [6] p. 56.

that the Lord had acquired the Church by his own blood.[1] The purchase by blood is the purchase by the interposition of the Messiah, who shed his blood in the defence of the Church to deliver the Church from its enemies. In the first Epistle to the Corinthians, Paul represents that Christ was crucified for us for our sins; and he reminds the Corinthians: "Ye were bought with a price." The shedding of the blood of Christ by his interposition is thought of, and also the application of the blood of the sacrifice of the covenant. He thinks of Christ both as the antitype of the existing peace-offerings and their communion meals, and also of the ancient passover and its communion meal.[2]

In the second Epistle to the Corinthians, Paul advances to a more profound doctrine of the death of Christ. He represents that he died for all and all died with him. God made him who knew no sin, to be sin on our behalf.[3] Christ was therefore made to be sin, and he died by interposing himself for sinners; and so he died for all men, taking upon himself the death penalty of sin. This seems to be the conception of the interposition of a second Adam rather than of a suffering victim of any offering of the ritual.

The Epistle to the Galatians opens up a new phase of the doctrine of the death of Christ. He gave himself for us[4] for our sins,[5] redeemed us from the curse of the Law, having become a curse for us.[6] He was born under the Law, that he might redeem from under the Law.[7] The death of Christ is still an interposition. But it is an interposition of the one seed of Abraham between the Law and the Jew. The Law pronounced accursed one who did not entirely obey it. Jesus was

[1] p. 82. [2] pp. 100 *seq.* [3] p. 123. [4] p. 133.
[5] p. 132. [6] p. 135. [7] p. 139.

pronounced accursed and died the accursed death. He was not a sinner, but by his interposition he became sin to the Law, and incurred the curse of the Law on behalf of sinners for whom he interposed. The Law became itself accursed when it crucified the holy Jesus, and lost its authority forever with respect to believers in him.

The Epistle to the Romans advances another conception of the death of Christ. It conceives of him as a sin-offering, and especially as the great sin-offering of the day of atonement. He dies as the victim of the sin-offering. His blood is taken to the heavenly propitiatory and sprinkled upon it, and there remains cleansing the propitiatory from all the sins of the people.[1] It is a world's propitiatory and not the propitiatory of Israel alone. While we were yet sinners, Christ died for us; and while we were enemies, we were reconciled to God through the death of His Son, and are justified by his blood.[2] The death on the cross is the death of the victim of the sin-offering. The blood of justification was applied to the propitiatory to cleanse it and make it an everlasting throne of just justification. Christ's death was also the death of the race of man, who died in him from their bondage to Sin and Death.[3] The Son of God in the likeness of sinful flesh and as a sin-offering, condemned sin in the flesh.[4] God spared not His own Son, but delivered him up for us all. Christ Jesus died, and became by his resurrection our justification.[5]

The Epistles of the Imprisonment are still richer in their conception of redemption by the death of Christ. Redemption through the blood of Christ, in the Epistle to the Ephesians,[6] may be conceived of as through the

[1] p. 147. [2] p. 150. [3] p. 152. [4] p. 158. [5] p. 165. [6] p. 190.

shedding of his blood in interposition, through the sprinkling of the blood of the sin-offering on the propitiatory, or as the sprinkling of the blood of the peace-offering on the faithful, as in the several passages previously considered. The Gentiles made nigh in the blood of Christ, are conceived of as having their sins covered at the same heavenly altar as the Jews, and therefore the enmity between them is removed. Thus the partition between the Jews and Gentiles caused by the national altar at Jerusalem is broken down.[1] Christ is also conceived of as a whole burnt-offering ascending to God and finding acceptance as a love gift.[2] According to the Epistle to the Colossians, God made peace through the blood of the cross of Christ, through the death of Christ, and in the body of his flesh.[3] God blotted out the bond written in ordinances that was against us, which was contrary to us; and He hath taken it out of the way, nailing it to the cross.[4] When Christ died, the Law and its curse and penalty were blotted out and rendered invalid forever. This seems to be a martyr's interposition, and not the death of a sacrificial victim.

In the Pastoral epistles, the more elementary form of the interposition of Christ is adhered to. Christ Jesus gave himself a ransom for all,[5] that he might redeem us from all iniquity.[6]

In the Epistle to the Hebrews, the Messiah tasted death for every man,[7] was once offered to bear the sins of many,[8] and so we have been sanctified through the offering of the body of Jesus Christ once for all.[9] His blood of sprinkling speaketh better than Abel.[10] "Jesus, that he might sanctify the people through his own

[1] p. 197. [2] p. 206. [3] p. 216. [4] p. 221. [5] p. 227.
[6] p. 234. [7] p. 250. [8] p. 267. [9] p. 268. [10] p. 279.

blood, suffered without the gate."[1] His is the blood of the eternal covenant.[2] This epistle conceives of the death of Christ as the death of a victim that comprehends the significance of the entire sacrificial system.

In the apocalypse of the Seals, Jesus, as the Lamb of God, purchased men by his blood.[3] He loved us and loosed us from our sins by his blood.[4] The former refers to the shedding of his blood by interposition, the latter to the application of the blood to the persons as in the covenant sacrifice. The latter use of the blood is also implied in the description of the white-robed. They washed their robes and made them white in the blood of the Lamb.[5] According to the apocalypse of the Epistles, the Messiah died as a faithful martyr.[6]

In the first Epistle of John, the three phases of redemption by the blood of Christ are all brought into view. He laid down his life for us[7] by interposition. The blood of Jesus His Son cleanseth us from all sin[8] by its application to us. God sent His Son to be the propitiation for our sins,[9] the propitiation for the world,[10] by his offering of himself at the divine altar. He was manifested to take away sin and to destroy the works of the devil.[11]

It is evident, therefore, that there are several different ways of conceiving of the redemptive value of the death of the Messiah. (1) The more primitive conception seems to be that he died as a martyr-prophet, and saved men by interposing between them and their enemies. This is the conception which is most persistent in the writings of the New Testament. In Paulinism, the martyr-prophet becomes the one seed of Abraham and the sec-

[1] p. 281. [2] p. 283. [3] p. 394. [4] p. 392.
[5] p. 413. [6] p. 447. [7] p. 486. [8] p. 469.
[9] p. 488. [10] p. 474. [11] p. 480.

ond Adam. (2) On the basis of the Lord's supper and its covenant sacrifice, the Messiah was conceived of as a sacrificial victim, and especially as the victim of the peace-offering. (3) Paul in the Epistle to the Romans introduces the conception of Christ as the victim of the sin-offering, and in the Epistle to the Ephesians as the victim of the whole burnt-offering; but these conceptions are found nowhere else in the New Testament save in the Epistle to the Hebrews, which regards the Messiah as the comprehensive victim, the antitype of the entire sacrificial system of the Old Testament; and in the first Epistle of John, so far as the sin-offering is involved in the abstract propitiation wrought by the sin-offering at the propitiatory. (4) Paul and John both conceive of the universal redemptive value of the death of the Messiah. Paul starts with the idea of the second Adam, John with the incarnation. The death of Christ is a death for the race. The race dies in him to Sin and to the Mosaic Law, and gains life by his resurrection.

V. THE DESCENT INTO HADES.

Peter, in his discourse on the day of Pentecost, represents that the Messiah was not left to Hades, whither he had gone after death, nor did his flesh see corruption in the grave where he was placed.[1] He was to be the judge of the dead;[2] and therefore he had to descend to the abode of the dead to preach the Gospel to the dead. He was put to death in flesh, but quickened in spirit, and, in the quickened spirit, went and preached to the most wretched of the spirits, the antediluvians who were imprisoned in the abode of the dead.[3] The Gospel was preached to the dead that they might live

[1] p. 25. [2] p. 38. [3] pp. 56 *seq.*

according to God in spirit.[1] The angels who corrupted the antediluvians are imprisoned in Tartarus, in pits of darkness, reserved unto judgment.[2] The unrighteous are also kept under punishment for the day of judgment.[3] So also according to the Epistle of Jude, the angels who seduced mankind are kept in everlasting bonds under darkness unto the day of judgment.[4] All of these wretched creatures were brought under the influence of the Messiah when he appeared among them in the realm of the dead.

In the Epistle to the Romans, it is said Christ died and lived again that he might be lord of both the dead and living.[5] According to the Epistle to the Ephesians, he descended into the lower parts of the earth, the subterranean abode of the dead, and, when he ascended, led in his train the captives whom he had rescued.[6]

According to the Epistle to the Hebrews, Jesus suffered death that he might bring to nought him that had the power of death, that is the devil, and might deliver them who through fear of death were all their lifetime subject to bondage.[7] The worthies of the Old Testament all died not having received the promises, but having seen them and greeted them from afar, God having provided some better thing concerning us, that apart from us they should not be made perfect.[8]

According to the apocalypse of the Epistles, Jesus became dead and is alive for ever, having the keys of Death and Hades.[9] He has authority to release from Hades and to confine in Hades. The locusts are released from the well of the abyss, and Apollyon, or Abaddon, is their king, in the apocalypse of the Trumpets ;[10] the beast after he has been slain comes forth from the abyss, in the

[1] p. 59. [2] p. 61. [3] p. 62. [4] p. 65. [5] p. 171.
[6] p. 202. [7] p. 249. [8] pp. 273–4. [9] p. 439. [10] p. 379.

apocalypse of the Bowls;[1] the dragon is chained in the abyss for a thousand years and then comes forth for the last battle, in the apocalypse of the Dragon.[2]

Christ's descent into Hades evidently made a great change in the abode of the dead for men and angels. He redeemed some from Hades, and took them with him in his ascent to heaven. During his redemptive reign, for purposes of discipline and of judgment, he summons evil spirits and the devil from Hades, and imprisons them again at his pleasure. He reigns over the realm of the dead as well as the realm of the living.

It is not clear whether the Messiah took all the redeemed with him from Hades to heaven, or whether he took some and left others. Paul expects to depart to heaven to Christ, and conceives that his aim will be to be well-pleasing to Christ in heaven as well as on earth, that to die and be with Christ is gain.[3] It is not clear that all the faithful are to share in this privilege. The Epistle to the Hebrews sees the spirits of the perfected, and the Church of the first-born, assembled before God the judge and Christ the mediator on the heavenly Zion.[4] But it is not certain that these represent the entire body of the faithful.

The Apocalypse presents many scenes of heavenly activity during the continuance of men upon the earth prior to the resurrection and the judgment. The two martyrs, who testify forty-two months in the great city, rise from the dead and ascend into heaven on a cloud.[5] It is said blessed are the dead who die in the Lord from henceforth, that is, from a certain definite time prior to the resurrection.[6] The martyrs rise from the dead, sit on thrones, and reign with Christ a thousand years.[7]

[1] p. 427. [2] p. 341. [3] pp. 126, 179. [4] p. 276.
[5] p. 310. [6] p. 325. [7] p. 341.

144,000 of the tribes of Israel are sealed for preservation for the judgment of the trumpets.[1] The deceased martyrs plead before the altar for the hastening of their redemption. The affliction of the martyrs will endure for a little time until their number has been completed.[2] The Lamb on Mt. Zion is attended by 144,000 martyrs, who have kept themselves faithful and unspotted, and are the firstfruits of the harvest of the dead.[3] The victorious martyrs sing the song of Moses over the destruction of the enemies.[4] These parallel representations show that according to these prophetic writings, there is to be a resurrection of martyrs to heaven either in one body at the beginning of the millennium, when the devil is shut up in the prison of Abaddon, or else that the resurrection of the martyrs to heaven is involved in the resurrection of the Messiah to heaven, and takes place at the death of the martyrs, the necessities of the vision causing them to appear in the several scenes as in one body. The Apocalypse limits its conception of these risen ones to martyrs. This limitation stands in the way of the doctrine that all Christians share in the first resurrection, unless we can show that the Apocalypse in all its minor apocalypses conceives of the entire Church of the time as a martyr Church, and so includes all true Christians among the martyrs.

When Hades is judged, in the apocalypse of the Dragon, it seems that some of its inhabitants were found written in the Lamb's book of life.[5] It is evident that the redemptive activity of the Messiah extended to Hades and Abaddon during his abode in the grave, and that his mediatorial reign extends over these regions. It is evident that his redemptive activity extends over the

[1] p. 372. [2] p. 394. [3] p. 410. [4] p. 416. [5] p. 362.

faithful in heaven. It is possible that his redemptive activity extends to faithful ones who may have been left in Hades at his resurrection, and who still may go thither from the present life on account of their unpreparedness for heaven. There is no evidence in the New Testament to enable us to determine whether there is any redemptive activity in Abaddon subsequent to the redemption which Christ himself wrought when he descended thither.

VI. THE RESURRECTION OF JESUS.

The resurrection, ascension, and enthronement are three successive stages in the glorification of Jesus. Sometimes they are distinguished, but more frequently they are combined in the statements of the apostles.

The apostle Peter represents that the resurrection of Jesus from the dead was in fulfilment of the 16th Psalm.[1] He repeatedly asserts that God raised him up from the dead and that the apostles were witnesses. Peter also sees the Messiah enthroned at the right hand of God in accordance with the 2d Psalm;[2] God has glorified his servant Jesus. The heavens receive him until the times of restoration.[3] Jesus is the head of the corner, the only saving name.[4] God exalted him at His right hand to be prince and saviour.[5] The assembled Christians conceived him as the anointed and enthroned king of the 2d Psalm against whom enemies rage in vain.[6] In the first Epistle of Peter it is said that God begat us again unto a living hope by the resurrection of Jesus Christ from the dead.[7]

Paul represents, in his discourses and epistles, that he had seen the risen Jesus in Christophanies, and classes

[1] p. 25. [2] pp. 25 *seq.* [3] p. 29. [4] p. 33.
[5] p. 37. [6] p. 36. [7] p. 45. See also p. 57.

his seeing with the seeing of the apostles and others.[1] In his discourse in the Book of Acts, Paul said that God raised the Messiah from the dead and he was seen for many days by his witnesses,[2] and this Paul regards as in fulfilment of the 16th Psalm. In his discourse at Athens he represents that God hath given assurance unto all men that He will judge the world in righteousness by the Messiah, in that He hath raised him from the dead.[3]

In the first Epistle to the Corinthians the resurrection is the cardinal doctrine of Christianity.[4] Christ was raised the firstfruits from the dead. His resurrection involves the resurrection of all men at his Parousia. The second Adam became a life-giving spirit[5] in order that all should be made alive.[6]

According to the second Epistle to the Corinthians, the Messiah rose again for all, and he rose for all that they should live unto him who rose again for their sakes.[7] In the Epistle to the Romans, Paul conceives of the resurrection and the enthronement together. It was in accordance with the 2nd Psalm that the Messiah was declared to be the Son of God with power, according to his spirit of holiness by the resurrection of the dead.[8] He was raised for our justification.[9] He was raised from the dead through the glory of the Father that we might walk in newness of life. We shall be united with him by the likeness of his resurrection, we shall live with him, we are alive unto God in him.[10] He that raised up Jesus from the dead will also quicken our mortal bodies.[11] It is Christ that was raised from the dead, and who is at the right hand of God, who maketh intercession for us.[12]

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[1] p. 112. See also pp. 72, 103, 133. [2] p. 75. [3] p. 80.
[4] p. 112. [5] p. 116. [6] p. 113. [7] p. 123. [8] p. 144.
[9] p. 149. [10] p. 154. [11] p. 160. [12] p. 165.

According to the Epistle to the Philippians, God highly exalted him, gave him the name above every name and made him equal with God.[1] According to the Epistle to the Ephesians, God raised Christ from the dead and made him to sit at His right hand in the heavenly places far above all rule and authority, and power and dominion and every name, in all ages, and put all things in subjection under his feet and gave him to be head over all things to the Church.[2] God raised us up with Christ and made us to sit with Him in the heavenly places in Christ Jesus.[3] He ascended on high leading captives from those he had rescued from Hades. He ascended far above all the heavens that he might fill all things. He is the head of the body of disciples.[4] According to the Epistle to the Colossians, Christ is the head of the body the Church, the beginning, the first-born from the dead.[5] Those who have been buried with him are also raised with him through faith in the working of God who raised him from the dead.[6] The exhortation is: "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God."[7]

According to the Pastoral Epistles, Jesus was justified in the spirit, and seen of angels in connection with his resurrection and enthronement;[8] Jesus abolished death and brought life and immortality to light.[9] Jesus Christ rose from the dead, of the seed of David;[10] if we died with him we shall also live with him; if we endure, we shall also reign with him.[11]

According to the Epistle to the Hebrews, the Messiah when he had made purification of sins sat down on the

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[1] p. 178. [2] p. 192. [3] p. 194. [4] p. 203.
[5] p. 210. [6] ii. 9 *seq.* p. 219. [7] p. 223. [8] p. 229.
[9] p. 237. [10] p. 238. [11] p. 239.

right hand of the Majesty on high, having become so much better than the angels, inheriting a more excellent name.[1] We see Jesus because of the suffering of death, crowned with glory and honor. He became a merciful and faithful high priest.[2] Having then a great high priest who hath passed through the heavens, Jesus the Son of God, let us draw near with boldness unto the throne of grace.[3] He was named of God a high priest after the order of Melchizedek.[4] For such a high priest became us, holy, guileless, undefiled, separated from sinners and made higher than the heavens.[5] We have such a high priest who sat down on the right hand of the throne of the Majesty in the heavens.[6] Through his own blood, he entered in, once for all, into the holy place.[7] God brought again from the dead the great shepherd of the sheep.[8]

In the apocalypse of the Epistles, the Son of man who became dead, is alive forevermore, and is the Living one;[9] which became dead and lived again.[10] In the prologue of the apocalypse of the Seals, he is the first-born of the dead.[11] He is seen entering heaven as the Lamb, who had been slain, the victorious Lion of Judah.[12] In the apocalypse of the Dragon, the Messiah is caught up to heaven on his birthday in accordance with the 2d Psalm.[13]

There is no reference to the resurrection of the Messiah, or to his enthronement in the epistles of John. In the prologue of the Gospel of John, the only begotten God returns from his earthly life into the bosom of the Father.[14]

It is evident therefore that apart from the epistles

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[1] p. 244. [2] p. 249. [3] p. 255. [4] p. 257. [5] p. 259.
[6] p. 262. [7] p. 263. [8] p. 282. [9] p. 441. [10] p. 446.
[11] p. 393. [12] p. 394. [13] p. 334. p. 509.

of John, the resurrection and enthronement of the Messiah is the most important Christian doctrine, upon which Peter and Paul dwell most frequently and most fully. Paul represents that the race secures ultimate resurrection in the Messiah, and that believers have risen to heavenly places in him during their earthly life. The spiritual resurrection is the prelude to the universal resurrection in the body.

VII. THE REIGN OF CHRIST.

The reign of Christ begins with his enthronement at the right hand of God. On the day of Pentecost the descent of the Holy Spirit established his kingdom on earth.[1] The corner-stone of the kingdom is Christ in heaven, against whom men struggle in vain.[2] The Messiah of the second Psalm reigns in him, and the kings and rulers of the earth cannot overcome him.[3] He is a prince and saviour who bestows repentance and remission of sins.[4] The prophecy of Amos respecting the rebuilding of the tabernacle of David is fulfilled in the conversion of the Gentiles to Christ.[5] He is the shepherd and overseer of men, the king of angels.[6]

Paul conceives of Christ as enthroned in heaven, but conceives of his reign as a spiritual one. He reigns in heaven until all things have been reduced to submission, men and angels and Death, the last enemy of all.[7] The Messiah's kingdom has to be won from enemies. The mediatorial reign continues until the kingdom has become universal, and then the perfected kingdom will be delivered over to the Father, that God may be all in all.[8] Every thought is to be brought into captivity to Christ. Believers are being transformed by the glory of the

[1] p. 27. [2] p. 33. [3] p. 36. [4] p. 37.
[5] p. 41. [6] p. 54. [7] p. 111. [8] p. 115.

Messiah into his image.[1] The reign of grace began with the enthronement of Christ.[2] God enthroned him at His right hand, giving him the name above every name, and all things in heaven and earth and Hades bow the knee to him.[3] God enthroned him in heaven, where he reigns supreme over all, filling all things.[4] He ascended to his throne, and thence gave the ministry for the building up of his body, the Church.[5] In all things he is to have the pre-eminence. Enthroned in heaven he is the head of all things, the centre of the believers' life and hope.[6]

According to the Epistle to the Hebrews the Messiah carries on all things by the word of his power. He is the appointed heir of all things. He sat down on the right hand of God, heir of a more excellent name than the angels.[7] He was crowned with glory, and all things are to become subdued to him.[8] The Messiah is enthroned at the right hand of God, reigning until his enemies have been subdued.[9] The Messiah is the prince and perfecter of faith. He gained his reward on his heavenly throne.[10]

According to the apocalypse of the Seals, the Messiah is ruler of kings;[11] he is recognized by all heaven as the alone worthy, and receives universal adoration.[12] According to the apocalypse of the Epistles the Messiah liveth forever as the Lord of men and angels, and especially as king of the churches with the key of David. He is ever present with his churches in special presence, to dwell with the penitent and to discipline the impenitent.[13] According to the apocalypse of the Beasts he is King of kings and Lord of lords.[14]

The kingdom is conceived of by the primitive Christians in accordance with the teaching of Jesus, as both

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[1] pp. 126, 127. [2] p. 151. [3] p. 178. [4] p. 188. [5] p. 201.
[6] p. 218. [7] p. 243. [8] p. 248. [9] p. 260. [10] p. 272.
[11] p. 392. [12] p. 394. [13] pp. 439, 444. [14] p. 330.

eschatological and soteriological. Thus Peter represents that the kingdom began with the enthronement of Christ,[1] the head of the corner.[2] Christians are living stones of the temple of which the Messiah is the corner-stone, a kingdom of priests.[3] The dynasty of David has been re-established, according to James, and the conversion of the nations is the spreading of the Messianic dominion over mankind.[4] In the Apocalypse the primitive Christian view is retained. The Messiah made Christians a kingdom of priests.[5] But the kingdom is also eschatological, in that it is predicted that the kingdom of God is to take the place of the kingdom of the world.[6] The Millennium which follows the brief martyr age is conceived of as the last complete period of the kingdom of the Messiah on earth. The martyrs reign with the Messiah during this period on heavenly thrones.[7] In the Epistle of James the kingdom is eschatological. It is an inheritance.[8] In the second Epistle of Peter the entrance into the eternal kingdom is the ultimate reward.[9]

In the discourses and epistles of Paul the kingdom is an inheritance.[10] Paul conceives of the enthronement of Christ in connection with his resurrection, but nowhere uses kingdom in the soteriological sense. The kingdom to Paul is always eschatological. In the second Epistle to the Thessalonians the patient and believing will be counted worthy of the kingdom at the revelation of the Messiah.[11] In the Epistle to the Romans it is righteousness and peace and joy in the Holy Spirit.[12] According to the epistles of the Imprisonment, the Christian commonwealth is in heaven with the Messiah.[13] The Messiah broke down the barrier between

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[1] pp. 27 *seq.* [2] pp. 33 *seq.* [3] p. 50. [4] p. 41.
[5] pp. 392, 399. [6] p. 408. [7] p. 341. [8] p. 43.
[9] p. 61. [10] pp. 80, 83, 106, 142, 205. [11] p. 89. [12] p. 172. [13] p. 186.

Jew and Gentile, making them into one new body, the commonwealth of God.[1] God delivered the faithful from the realm of darkness and transferred them into the kingdom of the Son of His love. Their hope is an inheritance in the light.[2] The Pastorals teach that the kingdom of glory will appear, and the faithful will receive the crown of righteousness at the epiphany of the Messiah.[3] Thus Paul conceives of the kingdom as already existing in heaven during the mediatorial reign, and of the faithful as already in that kingdom. But he never uses the kingdom for earthly organizations, or earthly relations. The Church is his term for the kingdom of grace of the Gospels.

According to the Epistle to the Hebrews, in heaven are the better country, the city of God, the better things which the ancient martyrs did not enjoy except in the contemplation of hope, but which they receive together with Christians.[4] The true Zion and Jerusalem are in heaven, where are the general assembly of the angels, the church of the first-born, the perfected spirits of men and Jesus the mediator. Only this immovable kingdom will remain.[5]

VIII. THE GREAT HIGH PRIEST.

The Epistle to the Hebrews holds up the Messiah as the great high priest. He became a faithful and merciful high priest, and made propitiation for sins. He succors the tempted, delivers from the fear and bondage of death, and brings many brethren into glory.[6] Jesus the apostle and high priest is worthy of more honor than Moses and Joshua, because he is the son and builder of the household of God. He is touched with the feeling of our infirmities, and affords free access to the throne

[1] p. 194. [2] p. 210. [3] p. 237. [4] p. 273. [5] p. 276. [6] p. 248.

of grace for needed help.[1] The high priest after the order of Melchizedek is more exalted than Aaron and Abraham. He has a priesthood to which they did reverence. It knows no change of person. It has no infirmities. The Messiah was made higher than the heavens, entered within the veil of the holy of holies in heaven, where he ever lives to make intercession, able to save to the uttermost, the author of eternal salvation to all who obey him.[2] The Messiah is the mediator of a new and better covenant, which has taken the place of the old. He is the minister of the heavenly tabernacle.[3] Jesus, the mediatorial priest and victim, is on the heavenly Zion.[4]

The apocalypse of the Beasts also conceives of the Messiah, in accordance with Psalm cx., as the priest-king after the order of Melchizedek; but it follows the psalm in thinking of conquest and subjugation of enemies rather than of heavenly ministry. So the armies that follow him are a kingdom of priests clothed in fine linen, white and pure.[5] The kingdom is a priestly kingdom in accordance with the covenant at Horeb,[6] in both the first Epistle of Peter[7] and in the Apocalypse.[8] The Messiah of the Apocalypse is not conceived of as having a priestly ministry in heaven; rather in the apocalypse of the Seals the 24 elders minister as priests,[9] and in the apocalypse of the Trumpets ministering angels, who apply the incense which gives efficacy to the prayers of the saints.[10]

The activity of a priest-king over a kingdom of priests involves the related conceptions, holy places and things, in the forms of which the priestly ministry is conducted. According to the first Epistle of Peter, Christians are

[1] p. 254. [2] p. 256. [3] p. 260. [4] p. 276. [5] p. 331.
[6] Ex. xix. [7] p. 50. [8] pp. 392, 399. [9] p. 397. [10] p. 374.

living stones of the spiritual temple of which Christ is the corner-stone.[1] Paul represents that Christians constitute a temple built of various kinds of precious stones on the one foundation, Jesus Christ;[2] that the Messiah is the corner-stone of a new temple whose foundations are apostles and prophets, and whose buildings are the faithful, who together constitute a living, growing temple, the habitation of God through the Holy Spirit.[3] Paul also thinks of Jesus as the blood-besprinkled propitiatory, the altar and perpetual victim combined in one.[4]

The Epistle to the Hebrews represents that his blood was taken into the holy place to perpetually cover over sin. His blood is the blood of the eternal covenant, and so his flesh and blood became the perpetual meal of his people on the altar-table of the Church.[5] The Messiah's flesh is the veil of the Holy of Holies of the heavenly tabernacle.[6]

IX. THE MEDIATOR.

The representative and mediatorial offices of the Old Testament prophet, priest, and king are altogether inadequate to express the mediation of Christ. Paul conceives of the Messiah as the second Adam, the head of a redeemed race. Christ is the mediator in racial relations as well as in special relations to the faithful. Without the use of the terms mediator or mediation, this ideal is unfolded, possibly under Alexandrian influence, even in the first Epistle to the Corinthians, where Jesus is represented as the Wisdom of God, summing up the three great divisions of his work, righteousness, sanctification, and redemption.[7] According to the Epistle to the

[1] p. 50. [2] p. 108. [3] p. 194. [4] p. 142.
[5] p. 280. [6] p. 270. [7] p. 103.

Romans, by his one act of righteous obedience, justification came upon men.[1] He is the mediatorial surety and guarantee of a righteous people. He makes intercession at the right hand of God.[2] According to the Epistles of the Imprisonment, he is the head of his body the Church, which he fills full with the fulness of his presence.[3] He is the husband and Saviour of the Church.[4] He is the mystery of God, in whom are hid all the treasures of wisdom. In him dwells all the fulness of the Godhead bodily.[5] According to the Pastoral Epistles, he is the one Mediator, Jesus Christ the righteous. He is taken up in glory by the Church, which holds him up as the Truth, the mystery of godliness, on itself as a pillar and ground.[6] The Epistle to the Hebrews represents that Jesus Christ is the same yesterday and to-day and forever. He is the great shepherd of the sheep.[7]

In the first Epistle of John it is taught that the Messiah is the Paraclete with the Father, acting in heaven on behalf of the faithful, the propitiation for the whole world,[8] and the mediator of redemption in all its forms. According to the Prologue of the Gospel of John, the mediatorial Logos, the only begotten God, returned into the bosom of the Father.[9]

The Mediatorial redemption completes the redemption of the Old Testament and of the religions of the nations. It does not depreciate or destroy the value of the earlier stages of redemption. According to Peter, Jesus is the only Saviour, the giver of repentance and remission of sin.[10] He was manifested to redeem by his precious blood.[11] God's seeming slackness as to the advent of the Day of judgment is due to His long-suffering,

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[1] p. 151. [2] p. 165. [3] pp. 188, 205. [4] p. 205.
[5] p. 218. [6] p. 226. [7] p. 280. [8] p. 468.
[9] p. 514. [10] p. 32. [11] p. 45.

in order to the repentance and salvation of men.[1] Paul saw in Jesus the source of the sure mercies of David and of remission of sins, the light of the Gentiles, and the salvation of the ends of the earth. The Church was purchased by his blood. All are called to repentance and remission of sins, and an inheritance among the sanctified.[2] God in Christ was reconciling the world unto Himself, not reckoning their trespasses, but the righteousness of Christ. On account of his death all men died in him. On account of his righteousness all in him were raised as new creatures into a new and Christlike life.[3] Christ is the righteousness, sanctification, and final redemption of all those who are in union with him. Thus three stages of salvation are presented to us which are essentially ethical.

Believers become united to Christ in baptism, and are washed, consecrated, and justified in him.[4] Redemption begins by the external ceremony of baptism, by the internal ethical washing, by the external governmental justification, and by the voluntary consecration of the individual. An initial act of salvation is also in the advent of the divine Spirit to dwell in the individual believer. The Holy Spirit unites believers in the one body of Christ, dwelling in each one as in a temple of God.[5]

With the Epistle to the Galatians a new conception comes in. Christ delivers us from the curse of the Law and from this present evil age of the world.[6] The delivery from the Law was by his dying under the curse of the Law, and was another initial step in redemption. The delivery from the present evil age involves the transfer into the concluding Messianic age. That is an ultimate

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[1] p. 62. [2] p. 74. [3] p. 121. [4] p. 103. [5] p. 105. [6] p. 132.

redemption. Jesus redeems from under the Law. By baptism believers are joined to him in vital union and are clothed with him. Christians are new creatures in Christ.[1] According to the Epistle to the Romans, the sins of the faithful are covered over by the blood of a perpetual sin-offering. Christ is the blood-besprinkled propitiatory and their justification is secured by the righteousness of their surety and guarantee. God passed over sin until the time when he provided and accepted this righteousness.[2] Jesus was delivered to death for our trespasses. He was raised for our justification that we might be reconciled to God, have peace and access to grace.[3] By the one act of righteous obedience of Christ, justification came upon all men. His righteousness is appropriated by faith and baptism. He who is baptized enters into vital union with Christ, and shares in all his work. He was crucified in him, died with him, was buried with him, and rose in him to his throne of righteousness. The bondage to sin and death was therefore done away with once for all. He has risen by death in Christ into a new spiritual life.[4] God sent His Son to secure justification to believers. The Spirit of God accompanied by Christ comes to believers and dwells in them, giving them the spirit of adoption, in which they recognize God as their Father and themselves as joint heirs with Christ.[5]

In the Epistles of the Imprisonment new and larger views appear. Believers are sealed by the Holy Spirit, have forgiveness of sins, and redemption by the blood of Christ.[6] In Christ, God forgives and the Holy Spirit seals believers for the day of redemption. Christ cleanses in baptism.[7] God reconciles all things, men and angels,

[1] p. 136. [2] pp. 142–3. [3] p. 149. [4] p. 151.
[5] p. 157. [6] p. 188. [7] p. 205.

to Himself through the blood of the cross. God delivered the faithful from the realm of darkness, and transferred them into the kingdom of the Son of His love. They have forgiveness of sins.[1] On the cross the ordinances against us were blotted out, and God triumphed over all enemies in the Messiah. His people died, were buried, rose again, and ascended to heaven in him.[2] According to the Pastorals, Christ died to save sinners, and gave himself a ransom for all.[3] In the Epistle to the Hebrews it is taught that Christ made a purification for sins, and sat down on the right hand of God.[4] He made one sacrifice of himself for sins.[5] He is the Mediator of a new and better covenant.[6]

In the Epistle of John, it is said that the Messiah was manifested to take away sins and to destroy the works of the devil.[7] He is the propitiation for our sins, for the whole world.[8] He is the Saviour of the world.[9] Eternal life is in the Son of God.[10] According to the Prologue of the Gospel of John, those who receive the Son of God are born of God and become children of God.[11] God sent His Son not to judge the world, but that the world should be saved through him. Men gain everlasting life through faith in him.[12]

Thus the Messianic redemption has its initiation in the new birth, the resurrection in Christ, the act of justification, the sealing of the Holy Spirit, in baptism and its washing and consecration; it has its goal in the holiness, conformity to the image of Christ, and glory of the second advent. But between the initiation and the goal is the process of mediatorial salvation, which is carried on by the heavenly Paraclete as the righteous

[1] p. 210. [2] p. 218. [3] p. 226. [4] p. 243.
[5] p. 260. [6] p. 260. [7] p. 479. [8] p. 468.
[9] p. 488. [10] p. 489. [11] p. 507. [12] p. 515.

surety, the ever living propitiation, the source of purification, sanctification, and transformation, and by the earthly Paraclete, the Holy Spirit who inhabits the faithful and organizes them into the holy temple of God.

X. THE CHURCH OF GOD.

The Church is a conception of the apostle Paul. It is not used in the epistles of Peter, Jude, or in the first and second epistles of John. It is used of the local assembly by Jesus twice in a single passage;[1] by the Epistle of James once; several times, in the epistles to the seven churches of Asia; in the prologue and epilogue of the Apocalypse; in the third Epistle of John, and in the historical sections of the Book of Acts.

The Church, as the Christian body, is peculiar to Paulinism. It is probable that the single usage in the gospels, by Jesus, in this sense, reflects a Pauline interpretation.[2] In Paul's reservation of the kingdom for the kingdom of glory, he uses Church for the kingdom of grace, of Jesus and the primitive Christians. Church in the Pauline sense first appears in Paul's discourse to the elders of Ephesus, where he represents that the Church of the Lord was acquired by the blood of the Lord.[3] The Church is the organized body of Christians in this age of the World.[4] As such it was persecuted by Paul previous to his conversion.[5] The Church is the body of Christ.[6] The Church is to make known the manifold wisdom of God to the angels and in the Messianic age of the ages to manifest the glory of God. It thus is eschatological as well as soteriological.[7] So Christ is the head, husband, and Saviour of the Church.

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[1] See *The Messiah of the Gospels*, p. 194.
[2] See *The Messiah of the Gospels*, p. 191.
[3] p. 81. [4] p. 105. [5] p. 142. [6] p. 188. [7] p. 199.

He cleanses it, baptizes, sanctifies it, and makes it holy, and finally makes it a glorious Church.[1] Christ is the head of his body the Church.[2] The Church is the pillar and ground which holds up Christ as the Truth.[3] According to the Epistle to the Hebrews, the Church of the first-born is in heaven in the heavenly Jerusalem.[4]

The Church of the Messiah is the inheritor of Israel of the old covenant. Believers in Christ are true children of Abraham, the true Israel of God.[5] God cast away Israel after the flesh, but on the true spiritual Israel the Gentiles were grafted. The blindness of Israel as a nation will continue until the full complement of the Gentiles has entered the Church. Then all Israel will be saved.[6]

One hundred and forty-four thousand of the children of Israel are sealed and rescued, according to the apocalypse of the Trumpets;[7] but according to the apocalypse of the Seals, one hundred and forty-four thousand martyrs are exalted to be companions of the Lamb, and then an innumerable company of the white-robed from all nations.[8]

The doctrine of the Church as a congregation of the faithful unfolds into the doctrine of the Church as the body of Christ in organic union with the Messiah. Christians are united in baptism with Christ into one body of which all the faithful are members, each with his own special place and gifts.[9] The Holy Spirit unites believers in one body of Christ, dwelling in each one as a temple of God.[10] He who is baptized enters into vital union with Christ and shares in all his work. He was crucified in him, died with him, was buried with him,

[1] p. 205. [2] p. 210. [3] p. 226. [4] p. 276. [5] p. 136.
[6] p. 166. [7] p. 372. [8] p. 410. [9] p. 103. [10] p. 105.

and rose in him to his throne of righteousness. He has risen into a new spiritual life, to serve God, to share in the holy war against sin, to be sanctified, and at the End to receive the gift of eternal life.[1] The Church is the body of the Messiah which he fills with the fulness of his presence.[2] Christ gave the ministry for the building up of his body that it may attain perfect manhood after the likeness of the Messiah. The unity of the body in the Father, the Messiah, and the Spirit is to be zealously maintained.[3] His people died, were buried, rose again, and ascended to heaven in him. Enthroned in heaven he is the head of all things, the centre of the believer's life and hope.[4]

A kindred conception with the Church is that of the Christian family. The Spirit of God accompanied by Christ comes to believers and dwells in them, giving them the spirit of adoption in which they recognize God as their Father and themselves as joint heirs with Christ.[5] Christ united Jew and Gentile into one household or family of God. God is the father of all fatherhoods.[6] The spirit of adoption is given when first the believer is united to Christ by faith,[7] but the adoption of sons will take place in a public and official manner when the Messiah has become the first-born among many brethren.[8] This will be on the ultimate day of redemption.

XI. THE AGE OF CONFLICT.

According to the Apocalypse of Paul, the Parousia will be preceded by apostasy and also by the revelation of the man of sin, who will oppose all that is holy and will set up his throne in the temple, claiming to be God.

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[1] p. 151. [2] p. 188. [3] p. 201. [4] p. 218.
[5] p. 157. [6] p. 200. [7] p. 139. [8] p. 157.

He will work according to the working of Satan with miracles and deceitful works. The mystery of lawlessness was already at work, but was restrained by an irresistible power for a season, after which the man of sin would be manifested. But he is doomed to Gehenna, and will be destroyed by the breath of the Messiah and the manifestation of his Parousia.[1] According to the Epistle to the Romans, the blindness of Israel as a nation will continue until the full complement of the Gentiles has entered the Church. Then all Israel will be saved.[2] In the last days there will be grievous times of sin and apostasy.[3]

The Apocalypse of John presents this conflict in three stages: (1) the martyr age, (2) the millennium, (3) the final trial. (1) The martyr age endures $3\frac{1}{2}$ times=42 months= 1,260 days, a broken week of time, a period shortened by the divine compassion. During this age, according to the apocalypse of the Beasts, the holy city will be trodden under foot of the nations, and the two martyrs will testify until they are slain by the beast;[4] and the Roman beast makes war with the saints.[5] According to the apocalypse of the Dragon, Satan and one-third of the angels were cast out of heaven to the earth after a brief conflict with Michael and the holy angels at the time of the enthronement of the Messiah. The Dragon persecutes mother Israel, but she is delivered from him by God in the wilderness.[6] According to the apocalypse of the Epistles, the churches are to exercise patience during the tribulations of the kingdom. They are to be patient, brave, and faithful in their services during the times of affliction. They are exposed to the persecution of the evil-minded Jews, the synagogue of

[1] pp. 89, 90. [2] p. 166. [3] pp. 226, 237.
[4] pp. 309, 310. [5] p. 319. [6] p. 337.

Satan, and the seduction to idolatry on the part of the heathen. These try their fidelity and enable them to win prizes of victory.[1]

As in all the apocalypses, the judgment upon the enemy of the time is associated with the ultimate judgment; and it is not always easy to discriminate them. The apocalypses of the Sevens present a series of afflictions which are the sign of the End. These seem to be heralds of judgment, and there is no discrimination between them as heralds of the judgment upon the beast and of the judgment of the world. They seem ordinarily to be rather the former. In the apocalypse of the Trumpets seven angels sound the trumpet blasts of judgment. These are convulsions of nature, such as are associated with judgment scenes in the older apocalypses. Four of these trumpets bring down hail, fire, and blood upon the earth, a burning mountain falling into the sea, a burning star falling into the rivers, and a darkening of the heavenly lights; and one-third of nature and men is destroyed.[2] The apocalypse of the Seals unfolds a series of calamities, such as war, bloodshed, famine, pestilence, and convulsions of nature, heralding the great day of judgment.[3] The apocalypse of the Bowls discloses seven angels pouring out bowls of wrath, on men, causing the sea and the rivers to change into blood, scorching the earth by the heavenly lights, and causing darkness to come about the throne of the beast.[4]

The Roman beast is the great enemy during the martyr age according to the apocalypse of the Beasts. At the end of the age Rome falls and is rewarded for her sins, and the worshippers of the beast drink the wine of the wrath of God.[5] The Messiah comes on a white

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[1] p. 445. [2] p. 371. [3] p. 394. [4] p. 416. [5] p. 325.

horse with his priestly army, battles with the beast, and the beast and the false prophet are cast alive into the lake of fire, while the armies of the beast lying slain on the battlefield are devoured by birds of prey.[1] Thus the advent of the Messiah coincides with the destruction of the Roman beast. There is no separation of the two events.

(2) According to the apocalypse of the Dragon, Satan is seized at the close of the martyr age, chained and sealed up in the abyss for a thousand years. During this long period the kingdom of the Messiah is untroubled by the devil. At the close of the millennium Satan is let loose, and leads Gog and Magog against the beloved city of the saints. But he and his army are destroyed by fire from heaven.[2] The advent scene for judgment follows.[3] It is evident, therefore, that the apocalypse of the Dragon interposes the millennial kingdom of the Messiah between the judgment at the close of the martyr age and the judgment of the final battle which precedes the advent. (3) There is a brief period of final struggle after the millennium as well as before the millennium.

In the apocalypse of the Trumpets there is no such interval thought of; but the army of locusts headed by Abaddon, the king of the demons, is put under the fifth trumpet, and the demon army of two hundred million horsemen from the Euphrates under the sixth trumpet,[4] which are parallel representations of the same ultimate conflict before the final advent. The only feature of this apocalypse which can be brought into parallelism with the millennium is the preaching of the everlasting gospel to all nations,[5] which according to the apocalypse of Jesus must take place before the judgment of the nations,

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[1] p. 330. [2] p. 341. [3] p. 360. [4] p. 372. [5] p. 382.

and which thus implies a gospel age.[1] The apocalypse of the Bowls describes the destruction of the harlot city Rome, and connects the ultimate judgment with it. The judgment is a great earthquake. Babylon drinks the cup of the wrath of God. The islands and mountains flee away and a great and destructive hail descends from heaven.[2] A scarlet-colored beast with ten subordinate kings destroys the harlot city with fire and sword. The people of God are warned to go forth from her and so avoid the judgment to come upon her. She is drunk with the blood of martyrs, and is the great city of idolatry. Saints and martyrs rejoice over her destruction.[3]

XII. THE SECOND ADVENT.

According to the teaching of Peter, the heavens will retain the Messiah until the times of restoration and seasons of refreshing.[4] The day of the Parousia is to be eagerly awaited by the righteous; but it will be preceded by scoffers who will deny the Parousia, and it will overtake them as a thief. The seeming slackness of God is due partly to His different estimate of time, but chiefly to His long-suffering in order to the repentance and salvation of men.[5] According to James, the Parousia of the Messiah was at hand.[6]

According to Paul, believers must be unblamable and wholly sanctified at the Parousia. The Day of the Lord will come as a thief in the night, and men should be watchful. It brings sudden destruction to the unwary.[7] The patient and believing will be counted worthy of the kingdom at the Revelation of the Messiah. He will come with the angels to be glorified in

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[1] See *The Messiah of the Gospels*, p. 145. [2] p. 416. [3] p. 423.
[4] p. 29. [5] p. 62. [6] p. 42. [7] p. 85.

his saints, but with a flame of fire for the disobedient, who will suffer everlasting destruction from his presence.[1] The Parousia is near; the ends of the ages have come upon the generation of Paul, and men are to await the time without entangling themselves in worldly affairs.[2] Death, the last enemy, will be destroyed at the Parousia and Revelation. The Lord cometh.[3] In the fulness of the times God is to sum up all things in Christ.[4] In all things he is to have the pre-eminence.[5] Christians must be without spot or reproach at his Epiphany.[6] There has been an Epiphany of grace and there will be an Epiphany of glory. This is the hope which inspires men to live in holiness in this world.[7] There is a day of the Epiphany of the Messiah.[8] According to the Epistle to the Hebrews, the Messiah will appear a second time for the judgment of those who reject him and the reward of the faithful. The day is approaching.[9]

The Apocalypse has several advent scenes in the minor apocalypses. In the apocalypse of the Beasts we have seen the advent in connection with the destruction of the Beasts. The Messiah is the priest-king of Psalm cx., on a white horse, slaying his enemies with his sword and the swords of his warriors, and trampling them in the winepress of his wrath. The prologue and epilogue of the Apocalypse express the common hope of Christians in the apostolic age when they say, "The time is at hand." "The Lord Jesus will come quickly."[10] In the apocalypse of the Dragon, the advent is on a great white throne before which heaven and earth flee away. The advent scene is then a judgment by the books of record.[11] In the apocalypse of the Trumpets, the Messiah comes with the clouds, and every eye will see him.[12]

[1] p. 89. [2] p. 106. [3] p. 111. [4] p. 190. [5] p. 210. [6] p. 226.
[7] p. 234. [8] p. 237. [9] p. 260. [10] p. 306. [11] p. 360. [12] p. 369.

The Son of man comes on a white cloud, and reaps the harvest of the earth with the sickle of judgment, and with the attending angels treads the winepress of God, and a great stream of blood flows forth. The time is at hand. That the Son of man will come quickly is guaranteed by the sacred names of God.[1] According to the apocalypse of the Epistles, the Messiah will soon come in second advent to award the prizes of victory.[2]

The first Epistle of John represents that the last hour is come.[3] The second Epistle of John declares that the Son of God is coming in the flesh.[4] The second coming in the flesh is thus in antithesis with the first coming in the flesh.

XIII. THE RESURRECTION OF THE DEAD.

The resurrection of the dead is a characteristic doctrine of Paulinism. According to the first Epistle to the Thessalonians, the Messiah will descend from heaven with a shout of command. The dead saints will rise from their graves and come with him. The living will be caught up in the clouds to meet the Lord in the air.[5] According to the first Epistle to the Corinthians, at the Parousia, Death, the last enemy, will be destroyed. Then the dead will rise and the living will be changed at the blast of the trumpet, and the bodies of the faithful will be transformed into the image of the heavenly body of the Messiah himself.[6] According to the Epistle to the Romans, the revelation of the glory of the sons of God is earnestly expected by the whole creation. Then will man attain the redemption of the body and be conformed to the image of the Messiah.[7] The Epistle

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[1] p. 382. [2] p. 444. [3] p. 477. [4] p. 493.
[5] p. 85. [6] p. 111. [7] p. 158.

to the Philippians represents that when the Messiah comes from heaven, he will transform the bodies of humiliation so that they will be conformed to his body of glory. It is the chief ambition of Paul to attain this ideal.[1]

According to the apocalypse of the Dragon, Hades, Death, and the Sea will all give forth the dead, and they will stand before the great white throne to be judged,[2] and Death will be no more.[3] According to the apocalypses of the Dragon[4] and of the Epistles,[5] the faithful will not undergo the second death.

XIV. THE TRANSFORMATION OF NATURE.

According to the apocalypse of Peter, as the former world perished by the deluge, the present world will pass through a conflagration, and new heavens and earth, the abode of righteousness, will take their place.[6] According to Paul, the revelation of the glory of the sons of God is earnestly expected by the whole creation with birth-throes. Then it will be delivered from the bondage of corruption into the freedom of the glory of the children of God.[7] According to the apocalypse of the Dragon, new heavens and a new earth will take the place of the old; all evil will be abolished, all things will become new.[8] According to the apocalypse of the Bowls, the islands and mountains flee away when the earthquake of judgment comes upon Babylon.[9] In the first Epistle of John it is said that the world passeth away; but he that doeth the will of God abideth forever.[10]

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[1] p. 186. [2] p. 360. [3] p. 366. [4] p. 354. [5] p. 457.
[6] p. 62. [7] p. 157. [8] p. 363. [9] p. 416. [10] p. 477.

XV. THE MESSIAH THE JUDGE.

According to Peter, the Messiah is the judge of the living and the dead.[1] He is about to judge the living and the dead. The gospel has been preached to prepare men for the judgment. The End of all things is at hand. Judgment will begin at the house of God. The righteous will scarcely be saved.[2] There is a day of judgment for which the fallen angels are kept in chains in Tartarus. Then the unjust will be punished in the blackness of darkness forever.[3] According to James, the Judge is at the door.[4] According to Jude, the fallen angels are kept in prison in Tartarus for the day of judgment, when the Lord will come with myriads of saints to execute judgment on the wicked.[5]

According to the earlier Paulinism, God is about to judge the whole world through the Messiah.[6] There will be a judgment of the work of Christians, and each one will be rewarded according to his work. The gold, silver, and precious stones, the truly excellent, will abide the fire; but the wood, hay, and stubble, the profitless disciples, will be consumed. In view of this judgment, Christian discipline is to be conducted. The world passeth away as a shifting show. Only those in harmony with the Messiah will abide.[7] It is the aim of the living and the dead alike to be well pleasing to Christ before whose judgment-seat they must stand at the resurrection.[8] There is a day of judgment when God will judge by Jesus Christ, all men according to their works and according to the Gospel.[9] In the Pastorals it is taught that there is a day of the Epiphany of the Messiah when he will judge the living and the dead.[10] According to

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[1] p. 38. [2] p. 58. [3] p. 61. [4] p. 42. [5] p. 65.
[6] p. 74. [7] p. 107. [8] p. 127. [9] p. 143. [10] p. 237.

the Epistle to the Hebrews, only the immovable heavenly kingdom will remain in the day when heaven and earth will be removed and all things shaken by an earthquake of judgment.[1]

The apocalypse of the Beasts represents the judgment of the Messiah as a slaughtering enemies in battle, treading the winepress of his wrath, and casting the chief enemies into the lake of fire.[2] The apocalypse of the Dragon describes a judgment scene in which all the dead stand before the throne and are judged in accordance with the books of record and of life. The condemned are cast into the lake of fire.[3] The apocalypse of the Trumpets describes the Son of man reaping the harvest and treading the winepress, and rewarding each man according to his works.[4]

The apocalypse of the Seals states that the time is come to reward the servants and to destroy the destroyers.[5] The great day of the wrath of God is come, from whose face men of all classes hide in terror.[6] The apocalypse of the Bowls sees a great multitude in heaven singing hallelujahs because of the execution of the divine judgment on the harlot city, and the beginning of the heavenly reign.[7] These are varying and in many respects incongruous representations of the Messianic judgment. They are all symbolical of a transcendent event which can only be conceived in pictures of the imagination. It is a violation of a fundamental principle of interpretation to regard any one of them as realistic, and use it to give the law to all the rest.

The brighter side of the judgment is in the awards of the righteous. According to Peter, the chief Shepherd will reward the faithful with crowns of glory.[8] Accord-

[1] p. 276. [2] See p. 330. [3] p. 360. [4] p. 382.
[5] p. 408. [6] p. 394. [7] p. 429. [8] p. 58.

ing to Paul, there is a salvation to be expected from the wrath of God and an enjoyment of the glory of God in the Day of Christ.[1] At the End the faithful receive the gift of eternal life.[2] The Day of the Messiah is a day of reward to believers who have been made perfect.[3] There is in store for believers in the fulness of time, adoption and an inheritance of glory when they will be holy and without blemish.[4] The Holy Spirit seals believers for the day of redemption. Christ will finally make his Church a glorious Church. The wicked have no inheritance in the kingdom.[5] The faithful have been transferred from the realm of darkness into the kingdom of the Son of God's love, and their hope is an inheritance in the light.[6] When Christ shall be manifested the faithful will also be manifested with him in glory.[7] The Messiah will keep the trust of the faithful until the day of his Epiphany. Then the kingdom of glory will appear and they will receive the crown of righteousness.[8]

The apocalypse of the Trumpets represents that God gives the thirsty of the water of life and makes them His sons.[9] The apocalypse of the Seals describes an innumerable multitude of the redeemed, gathered about the throne of God, arrayed in white robes and with palms in their hands, singing songs of victory. They serve God continually in His temple and enjoy everlasting life and felicity. All sorrow, injury, privation, and death have passed away.[10] The apocalypse of the Bowls sees a great multitude in heaven singing hallelujahs. The marriage of the Lamb is announced and the saints array themselves for the heavenly feast.[11] According to the apocalypse of the Epistles, the Messiah will award to the

[1] p. 149. [2] p. 151. [3] p. 178. [4] p. 189. [5] p. 205. [6] p. 210.
[7] p. 218. [8] p. 237. [9] p. 382. [10] p. 410. [11] p. 429.

victors the prizes of their patience, faithfulness, and good works. These are the crown of life, the tree of life, the hidden manna, the white stone, the morning star, dominion over the nations, white raiment, recognition before the Father, becoming pillars in the heavenly temple, and enthronement with the Messiah.[1]

XVI. THE NEW JERUSALEM.

According to the Epistle to the Galatians, the Jerusalem above is the mother of all believers.[2] According to the Epistle to the Hebrews, in heaven are the better country, the city of God, the better things which the ancient martyrs did not enjoy except in the contemplation of hope, but which they receive together with Christians.[3] The true Zion and Jerusalem are in heaven, where are the Judge, God of all, the general assembly of the angels, the church of the first-born, the perfected spirits of men, and Jesus the mediator.[4]

The apocalypse of the Dragon describes the new Jerusalem descending from God out of heaven, adorned as the bride of the Messiah. Her foundations are twelve precious stones, her walls are diamond, her gates twelve pearls; the city herself is pure gold. She is a cube like the holy of holies of the tabernacle. God's throne is therein. He dwells with men. His servants see His face, live in His light, and reign forever.[5]

The apocalypse of the Bowls also describes the holy city descending from heaven like a great diamond reflecting the glory of God. Her walls are great and high, her twelve gates are guarded by angels and bear the names of the twelve tribes of Israel, her twelve foundations bear the names of the twelve apostles. She

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[1] p. 457. [2] p. 136. [3] p. 273. [4] p. 276. [5] p. 363.

is twelve thousand furlongs in size, and her walls are one hundred and forty-four cubits high. A river of life flows from the throne of God through her streets. The tree of life with twelve monthly fruits is on its banks. God is her temple and sun; the Lamb is her lamp.[1]

The new Jerusalem will constitute the kingdom of glory. The mediatorial kingdom having been completed, it will be delivered up by the Messiah to the Father, and God will reign supreme over all.[2] In the fulness of times all things will be summed up in the Messiah.[3] In the Messianic age of the ages the Church is to manifest the glory of God.[4]

At the conclusion of our study of the Messiah of the Apostles our hearts respond to the words of the coming Saviour, "Yea: I come quickly," with the glad echo of the faithful in all ages, "Amen: come, Lord Jesus."[5]

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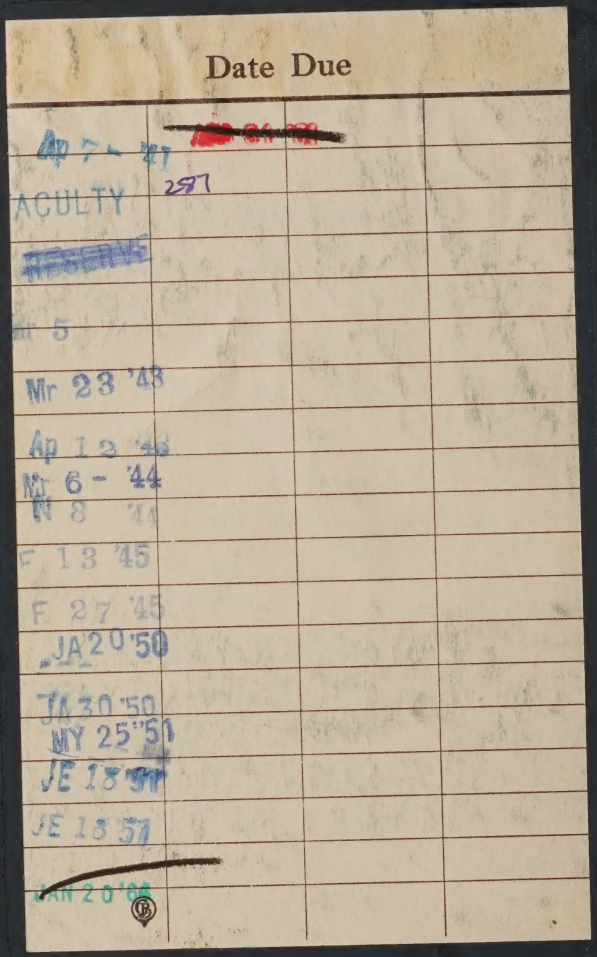
[1] p. 429. [2] p. 111. [3] p. 188. [4] p. 199. [5] Rev. xxii. 20.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